



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

INDEXES
TO
ALL THE BOOKS
OF THE
NEW TESTAMENT.

CHIEFLY ABRIDGED FROM TOWNSEND.

PHILADELPHIA:
T. H. STOCKTON.
1858.

INDEX TO MATTHEW.

	PAG ^E
CHAPTER I.	
The Generation of Jesus Christ.....	3
The Birth of Christ.....	5
CHAPTER II.	
The Visit of the Wise Men.....	5
The Flight into Egypt.....	7
The Slaughter of Children in Bethlehem.....	8
Return to the Land of Israel.....	8
CHAPTER III.	
Ministry of John the Baptist.....	9
Baptism of Christ.....	10
CHAPTER IV.	
Temptation of Christ.....	11
Imprisonment of John the Baptist.....	12
Return of Christ to Nazareth.....	12
Removal of Christ to Capernaum.....	12
Opening of the Ministry of Christ.....	13
Calling of Simon, Andrew, James, and John.....	13
Teaching, Preaching, Miracles, and Fame of Christ.....	13
CHAPTER V.	
The Sermon on the Mount.....	14
CHAPTER VI.	
Sermon on the Mount, Continued.....	19
CHAPTER VII.	
Sermon on the Mount, Concluded.....	20
CHAPTER VIII.	
Cleansing of a Leper.....	26
Healing of the Centurion's Servant.....	27

INDEX.

	PAGE
Cure of Peter's Wife's Mother.....	28
Casting out of Devils.....	28
Christ without a Place to lay his Head.....	28
Christ calming the Storm at Sea.....	28
The Two Gergesene Demoniacs.....	29
 CHAPTER IX.	
The Paralytic Forgiven and Healed.....	30
Calling of Matthew.....	31
Christ's Reply to John's Disciples on Fasting.....	31
The Ruler's Daughter restored to Life.....	32
The Woman healed of an Issue of Blood.....	32
Opening of the Eyes of Two Blind Men.....	33
A Dumb Demoniac dispossessed.....	34
Christ's Teaching, Preaching, and Healing.....	34
 CHAPTER X.	
Power given to the Twelve Disciples.....	34
Names of the Twelve Apostles.....	35
Christ's Instructions to the Twelve Apostles.....	35
 CHAPTER XI.	
Extension of Christ's Personal Ministry.....	39
John the Baptist sends an Inquiry to Christ.....	39
Christ's Testimony in regard to John.....	40
Christ upbraids the Impenitent Cities.....	41
Christ's Thanksgiving to the Father.....	42
Christ's Invitation to the World.....	42
 CHAPTER XII.	
Christ the Lord of the Sabbath.....	42
Healing of the Withered Hand on the Sabbath.....	43
The Pharisees hold a Council to destroy Christ.....	44
Christ withdraws, followed by Multitudes.....	44
Blind and Dumb Demoniac Healed.....	45
Christ accused of Alliance with Beelzebub.....	45
Blasphemy against the Holy Ghost.....	46
Scribes and Pharisees demand a Sign.....	47
Christ's Reply to them.....	47
Christ's Mother and Brethren announced.....	48

INDEX.

CHAPTER XIII.

	PAGE
Christ Teaching from the Ship.....	48
The Parable of the Sower.....	48
Christ's Reason for Speaking in Parables.....	49
Explanation of the Parable of the Sower.....	50
Parable of the Wheat and Tares.....	51
Parable of the Mustard-Seed.....	52
Parable of the Leaven.....	52
Prophecy fulfilled by Parables.....	52
Explanation of the Parable of the Tares.....	53
Parable of the Hidden Treasure.....	54
Parable of the Pearl of Great Price.....	54
Parable of the Fishing-Net.....	54
Christ inquires if His Disciples understand.....	54
Christ Teaching in His own Country.....	55

CHAPTER XIV.

Herod hears of the Fame of Christ.....	55
Martyrdom of John the Baptist.....	56
Christ Departs into a Desert.....	56
Miraculous Feeding of the Multitude.....	57
Christ Walking on the Sea.....	58
Christ Healing in the Land of Gennesaret.....	59

CHAPTER XV.

Christ Denounces the Tradition of the Elders.....	59
Parable of What Defileth a Man.....	60
Christ Visits the Coasts of Tyre and Sidon.....	61
Cure of the Daughter of the Woman of Canaan.....	61
Christ's Return to Galilee and Cures there.....	62
Second Miraculous Feeding of the Multitude.....	62

CHAPTER XVI.

Pharisees and Sadducees demand a Sign.....	63
Christ's Reply to them.....	63
Christ Cautions His Disciples against them.....	64
Simon Peter's Inspired Testimony to Christ.....	65
The Foundation of the Church of Christ.....	65
Christ's Fore-Announcement of His Sufferings.....	65

INDEX.

	PAGE
Christ's Reply to Peter's Rebuke.....	66
Christ's Requirement of His Followers.....	66
CHAPTER XVII.	
Christ's Transfiguration.....	67
Christ's Cure of the Lunatic Child.....	68
Christ's Anticipation of His Betrayal.....	69
Christ's Miraculous Payment of Tribute.....	69
CHAPTER XVIII.	
The Greatest in the Kingdom of Heaven.....	70
The Duty of Avoiding Offences.....	70
Christ came to Save the Lost.....	71
Personal Offences among the Disciples.....	71
Christ illustrates Forgiveness by a Parable.....	72
CHAPTER XIX.	
Christ comes into the Coasts of Judea.....	74
The Pharisees tempt Him with Legal Questions.....	74
The True Doctrine of Divorce.....	74
Christ Blessing the little Children.....	75
The Young Man's Inquiry for Eternal Life.....	76
Rich Men and the Kingdom of Heaven.....	77
Reward of Forsaking All for Christ.....	77
CHAPTER XX.	
Parable of the Householder and Labourers.....	77
Christ foretells His Death.....	79
Request of the Mother of Zebedee's Children.....	80
Indignation of the Ten Disciples.....	80
Opening of the Eyes of two Blind Men.....	81
CHAPTER XXI.	
Christ's Triumphant Entrance into Jerusalem.....	81
Christ Cleansing the Temple and Healing.....	83
The Barren Fig-Tree.....	83
Christ Teaching in the Temple.....	84
Parable of the Two Sons.....	85
Parable of the Householder and Husbandmen.....	85
Effect on Chief Priests and Pharisees.....	87

INDEX.

CHAPTER XXII.

	PAGE
Parable of the Marriage of the King's Son.....	87
Pharisees and Herodians tempt Christ.....	89
The Sadducees, also, tempt Christ.....	89
The Pharisaic Lawyer tempts Christ.....	91
Christ questions the Pharisees.....	91

CHAPTER XXIII.

Christ's Instructions regarding Religious Authorities...	92
Christ's Instructions regarding Religious Titles.....	92
Christ's Denunciation of the Hypocrites.....	93
Christ's Lamentation over Jerusalem.....	96

CHAPTER XXIV.

Christ's Prediction of the Destruction of the Temple.....	96
The Disciples inquire for Times and Signs.....	96
Christ's Reply, at large.....	96

CHAPTER XXV.

Reply Continued—Parable of the Ten Virgins.....	101
Parable of the Talents.....	102
Judgment of all Nations.....	104

CHAPTER XXVI.

Christ predicts His Crucifixion.....	106
Council of Chief Priests, Scribes, and Elders.....	106
Christ Anointed by the Woman of Bethany.....	106
Judas Iscariot Covenants with the Priests.....	107
Preparation for the Passover.....	107
Judas Iscariot Exposed at the Table.....	108
The Lord's Supper Instituted.....	108
Christ and His Disciples go to the Mount of Olives.....	109
Peter's Denial of Christ foretold.....	109
Christ's Agony in Gethsemane.....	109
Coming of Judas and Betrayal of his Master.....	111
The Servant's Ear smitten off with a Sword.....	111
Christ's Remonstrance and Submission.....	112
Christ led away to Caiaphas, the High Priest.....	112
Examination of Witnesses against Christ.....	112
The High Priest's Adjuration.....	113

INDEX.

	PAGE
Christ Condemned as Guilty of Death.....	113
Trial, Fall, and Repentance of Peter.....	113
CHAPTER XXVII.	
Christ led to Pontius Pilate, the Governor.....	114
Remorse and Suicide of Judas.....	114
Christ Examined by Pontius Pilate.....	115
Barabbas and Christ proposed for Release.....	116
Message to Pilate from his Wife.....	116
Barabbas Preferred and Released.....	116
Christ Scourged and delivered for Crucifixion.....	117
Christ Mocked by the Soldiers.....	117
Christ led away to be Crucified.....	118
Simon, the Cyrenean, bears the Cross.....	118
Christ Crucified on Golgotha.....	118
Christ Reviled by all Classes.....	118
Darkness over all the Land.....	119
Christ Calling through the Gloom.....	119
Christ Yielding up the Ghost.....	119
Miraculous Accompaniments of His Death.....	119
The Centurion Confesses the Son of God.....	120
The Women Beholding Afar off.....	120
Christ Buried by Joseph of Arimathea.....	120
The Jews Seal the Sepulchre and Set a Watch.....	121
CHAPTER XXVIII.	
The Two Marys Early at the Sepulchre.....	121
The Earthquake, Angel, and Resurrection.....	121
The Women depart to tell the Disciples.....	122
As they go, Christ meets and addresses them.....	122
They hold Him by the Feet and Worship Him.....	122
Christ appoints a Meeting in Galilee.....	122
Report of the Watch to the Priests.....	122
Council of the Priests and Bribing of the Soldiers.....	123
Christ with His Disciples in Galilee.....	123
The Final and Great Commission.....	123

INDEX TO MARK.

CHAPTER I.

	PAGE
The Mission and Ministry of John the Baptist.....	3
The Baptism, Temptation, and First Preaching of Christ	4
The Calling of Simon, Andrew, James and John.....	5
Effects of Christ's preaching at Capernaum.....	5
An Unclean Spirit expelled.....	5
Peter's Mother-in-law cured. Many Miracles of Healing	6
Christ rises a great while before day to Pray.....	7
Cure of a Leper.....	7

CHAPTER II.

Healing of one sick of the Palsy. Christ forgives Sins..	8
Call of Matthew.....	10
Why the Disciples of Christ did not Fast.....	11
Christ the Lord of the Sabbath.....	11

CHAPTER III.

A Withered Hand healed on the Sabbath.....	11
Conspiracy of the Pharisees and Herodians.....	12
Great Multitudes follow Christ.....	12
Many healed, and Evil Spirits cast out.....	13
The Twelve Apostles ordained.....	13
Blasphemy of the Scribes and Pharisees.....	14
The Sin against the Holy Ghost.....	14
Christ's Disciples His spiritual Kindred.....	15

CHAPTER IV.

The Parable of the Sower.....	15
Explanation of the Parable.....	16
Publicity of the Gospel.....	17
The Kingdom of God like casting Seed into the Ground	18
Parable of the Mustard-Seed.....	18
Reasons for Parables.....	19
Christ calms a great Storm.....	19

INDEX.

CHAPTER V.

	PAGE
A Demoniac dispossessed—The Spirits enter Swine.....	20
A Woman healed of an Issue of Blood.....	22
Jairus' Daughter restored to Life.....	24

CHAPTER VI.

Christ Teaches in His own country.....	24
Astonishment at the Wisdom and Works of Christ.....	25
The Apostles sent forth with Power and Instructions...	25
Herod thinks Christ is John the Baptist risen.....	26
Why Herod beheaded the Baptist.....	26
The Apostles return—Christ retires with them.....	28
Multitudes follow Christ into the Desert.....	28
Five Thousand Men Miraculously Fed.....	29
Christ Walks on the Sea and calms the Wind.....	30
Miracles of Healing.....	31

CHAPTER VII.

Tradition makes the Word of God of none effect.....	32
What does, and what does not, defile a man.....	33
Christ goes into the Borders of Tyre and Sidon.....	34
Healing of the Daughter of the Woman of Canaan.....	34
Christ heals one that was Deaf.....	35

CHAPTER VIII.

Four Thousand miraculously fed.....	36
Christ refuses to give a Sign to the Pharisees.....	37
The Disciples cautioned and reproved.....	38
Christ gives sight to a Blind Man.....	38
Peter's Inspired Testimony to Christ.....	38
Peter rebuked for his Presumption.....	39
The consequences of denying, or following Christ.....	39

CHAPTER IX.

The Transfiguration of Christ.....	40
Christ casts out a Dumb Spirit.....	41
Christ predicts His Death and Resurrection.....	44
Disputes of the Apostles about Precedence.....	44
None to be forbidden who believe in Christ.....	44
Dangers caused by Offenses.....	45

INDEX.

	PAGE
CHAPTER X.	
On Divorce and Marriage.....	46
Christ blesses Young Children.....	47
Conduct of the Young Ruler—The Dangers of Wealth	47—48
The Blessedness of those who leave all for Christ.....	49
Ambition of the two sons of Zebedee.....	50
Supremacy of man over the Church forbidden.....	50
Bartimeus restored to sight.....	51
CHAPTER XI.	
Christ's Triumphant Entry into Jerusalem.....	52
The People meet Christ with Hosannas.....	53
Christ curses the Barren Fig Tree.....	53
Christ expels the Buyers and Sellers from the Temple....	54
The Duty and Power of Faith.....	54
Christ's Authority questioned.....	55
The Questioners confounded.....	56
CHAPTER XII.	
The Parable of the Vineyard.....	56
On the Tribute to Cesar.....	58
Refutation of the Sadducees.....	58
Christ commends one of the Scribes.....	59
How is Christ the Son of David?.....	60
The Scribes denounced.....	60
Christ applauds the Liberality of the Poor Widow.....	61
CHAPTER XIII.	
Christ foretells the Destruction of Jerusalem.....	61
Signs preceding the Destruction of Jerusalem.....	63
Time of Second Advent known only by the Father.....	65
CHAPTER XIV.	
Conspiracy of Priests and Scribes to take Christ.....	65
Prelude to Christ's Passion—His Anointment.....	66
Bribery of Judas.....	67
Preparation for, and Celebration of, the Passover.....	67
The Designs of Judas exposed at the Table.....	68
The Lord's Supper instituted.....	68
Christ and His Disciples go to the Mount of Olives.....	68
Christ foretells Peter's Denial of Him.....	69

INDEX.

	PAGE
Christ's Agony in Gethsemane.....	69
Christ is seized by a Guard from the Chief Priests.....	70
Peter's Resistance.....	71
Christ is taken to the Palace of the High Priest.....	71
Peter follows. Examination of witnesses against Christ	71
Jesus declares himself to be the Son of God.....	72
The greatest Indignities inflicted on Christ.....	72
Peter's First Denial of Christ—in the Palace.....	73
Peter's Second Denial—at the Porch of the Palace.....	73
Peter's Third Denial of Christ.....	73
Peter's Repentance.....	73

CHAPTER XV.

The Sanhedrim bind Christ and deliver Him to Pilate...	74
Pilate examines Christ.....	74
The Release of Barabbas asked, not that of Christ.....	74
Pilate declares Christ's Innocence.....	74
The Jews clamor for Christ's Crucifixion.....	75
Pilate releases Barabbas.....	75
Pilate scourges Jesus and delivers Him to be crucified...	75
The Soldiers crown Christ with Thorns and mock Him..	75
Christ led out to be crucified—Simon bears the Cross....	75
Christ is crucified—Soldiers cast Lots for His Garments	75
Superscription on the Cross. Christ reviled.....	76
The Death of Christ and its attendant Circumstances...	76
Women looking on afar off.....	77
The Body of Christ delivered to Joseph of Arimathea....	78

CHAPTER XVI.

Preparations to anoint the Body of Jesus.....	73
The Women at the Sepulchre.....	73
The Women see an Angel.....	79
Jesus appears first to Mary Magdalene.....	79
Jesus appears to two of the Disciples.....	79
Jesus appears to the Eleven.....	80
Jesus commands His Apostles to go preach His Gospel..	80
The Ascension of Jesus.....	80
The Apostles go forth everywhere preaching.....	80

INDEX TO LUKE

	PAGE
CHAPTER I.	
General Preface.....	3
Character of Zacharias and Elisabeth	3
At the Altar of Incense an Angel appeareth to Zacharias.....	4
The Angel foretells the Birth of John.....	4
For his Unbelief Zacharias is deprived of Speech.....	5
The Angel Gabriel appeareth to the Virgin Mary.....	6
The Annunciation.....	6
The Interview between Mary and Elisabeth.....	7
Birth and Naming of John the Baptist.....	7
CHAPTER II.	
Birth of Christ at Bethlehem.....	9
Announcements of Angels to the Shepherds.....	12
The Shepherds go to Bethlehem.....	13
The Circumcision and Naming of Jesus.....	13
Simeon's Joy in seeing the Lord's Christ.....	14
Anna's Testimony	15
Christ, at the age of twelve years, sitting in the midst of the Doctors in the Temple, both hearing them and asking them Questions.....	16
CHAPTER III.	
The Commencement of the Ministry of John the Baptist	17
Herod imprisons the Baptist.....	19
The Genealogy of Christ.....	20
CHAPTER IV.	
The Temptation of Christ.....	22
Christ's more public Ministry.....	23
Christ's Preaching and Danger at Nazareth.....	23
The Demoniac healed at Capernaum	25
Peter's Mother-in-law cured of a Fever.....	26
Divers Diseases healed, and Devils cast out.....	26
Christ preaches in the Synagogues of Galilee.....	27

INDEX.

CHAPTER V.

	PAGE
Sitting in a Boat, Christ teaches the People.....	27
A miraculous Draught of Fishes.....	27
A Leper cleansed.....	28
The Paralytic cured, and the Power of Christ to forgive Sins asserted.....	29
Matthew called.....	30
A Parable showing why Christ's Disciples did not fast...	31

CHAPTER VI.

Christ defends His Disciples for plucking the Ears of Corn on the Sabbath Day.....	32
Christ heals the Withered Hand.....	32
After Christ had continued all Night in Prayer to God, He chose the Apostles.....	33
Portions of the Sermon on the Mount.....	34
The Centurion's Servant healed.....	38

CHAPTER VII.

The Widow's Son at Nain restored to Life.....	39
From his Prison John sends a Message to Christ.....	40
Christ's Reply, and Testimony to John.....	40
The Pharisees and Lawyers reproved.....	41
A Female Penitent Forgiven.....	43

CHAPTER VIII.

Christ preaches again throughout Galilee.....	44
Parable of the Sower.....	44
The Parable explained.....	45
Secret Things shall be made manifest.....	46
The Spiritual Kindred of Christ.....	46
Christ calms a Tempest.....	47
Christ cures a Demoniac--The Spirits enter Swine.....	48
Conduct of the Gadarenes.....	49
Jairus' Daughter restored to Life.....	49
The Infirm Woman healed.....	50

CHAPTER IX.

Christ's Mission of the Twelve Apostles.....	51
Herod, perplexed about John, desires to see Christ.....	52
Christ retires with the Apostles to the Desert of Beth- saida.....	52

INDEX.

	PAGE
Five Thousand Men miraculously fed.....	52
Peter confesses Christ to be the Messiah.....	53
Christ foretells his Sufferings and Death.....	53
Conditions of Discipleship.....	54
The Transfiguration.....	54
A Child delivered from the Power of an Evil Spirit.....	55
Christ again foretells his Death.....	55
The Disciples contend for Superiority.....	56
The Disciples forbidden to chide any who are for Christ	57
Christ rebukes the false zeal of James and John.....	57
The Son of man hath not where to lay his Head.....	58
 CHAPTER X.	
The Mission of the Seventy.....	58
The Seventy return again with Joy.....	60
Jesus rejoices in Spirit.....	60
The Blessedness of the Disciples in seeing and hearing..	61
A Lawyer commended—and instructed.....	61
The Parable of the Good Samaritan.....	61
Christ in the House of Martha.....	62
 CHAPTER XI.	
Christ teaches His Disciples to pray.....	63
The Advantages of earnest Prayer illustrated.....	64
Promises that Prayer shall be answered.....	64
Blasphemy of some of the People.....	65
Blessed above all others are they who obey God.....	66
The Jews asking a Sign are denied.....	67
The Publicity of the Gospel.....	67
Christ dines with a Pharisee, and reproves Hypocrisy....	68
Christ reproacheth the Pharisees and Lawyers.....	68
 CHAPTER XII.	
Christ cautions against Hypocrisy.....	70
The Superintendence of a special Providence.....	70
The Happiness of those who confess Christ.....	71
The Unhappiness of those who deny Christ.....	71
Christ refuses to act as Judge.....	71
The Parable of the Rich Man who required more room..	72
Christ cautions against Worldly-Mindedness.....	73
The Blessedness of those who are found watching.....	74

INDEX.

	PAGE
Watchfulness the Duty of all.....	75
The Gospel divides the Righteous from the Unrighteous	76
Hypocrites see natural but not Spiritual signs.....	76
Men are capable of judging of what is right.....	77
 CHAPTER XIII	
The Jews forewarned by the Sufferings of others.....	77
The Parable of a Fig-Tree in a Vineyard.....	78
An Infirm Woman cured in a Synagogue.....	78
Christ confounds Objections to His healing on the Sabbath.....	78
The Kingdom of God compared to a Grain of Mustard-Seed.....	79
The Kingdom of God compared to Leaven.....	79
Christ begins his Journey towards Jerusalem, to be present at the Feast of Dedication.....	80
Christ answers the Question, Are there few that be saved?.....	80
Christ laments over Jerusalem.....	81
 CHAPTER XIV.	
Christ heals a Man with the Dropsy.....	82
Parable of the Great Supper.....	82
Christ's Disciples must renounce the World.....	84
To persevere in the Christian Course, first count the cost.....	85
 CHAPTER XV.	
Pharisees and Scribes murmur because Christ receives Sinners and eateth with them.....	85
Parable of the Lost Sheep.....	86
Parable of the Lost Piece of Silver.....	86
Parable of the Prodigal Son.....	87
 CHAPTER XVI.	
Parable of the Unjust Steward.....	89
The due use of Property rewardable.....	90
Christ reproves the Pharisees who were covetous.....	91
On Divorce and Marriage.....	91
Parable of the Rich Man and Lazarus.....	91

INDEX.

CHAPTER XVII.

	PAGE
On Forgiveness of Injuries.....	93
The Apostles pray for an Increase of Faith.....	93
No one can exceed his Duty.....	94
Christ heals ten Lepers—One returns to give thanks. ..	95
The Kingdom of God cometh not with Observation.....	95
Christ again foretells his Sufferings.....	96
The Suddenness of Christ's Coming.....	96
The Destruction of Jerusalem foretold, and the Disciples forewarned and instructed.....	96

CHAPTER XVIII.

Christ teacheth the true Nature of Prayer.....	97
The Parable of the Pharisee and the Publican.....	98
Christ says little Children are of the Kingdom of God...	99
From the Conduct of the Young Ruler, Christ cautions His Disciples on the Dangers of Wealth.....	99
The Rewards of those who leave all for Christ.....	100
Christ again foretells his Sufferings and Death.....	100
A Blind Man restored to Sight.....	101

CHAPTER XIX.

Conversion of Zaccheus.....	102
The Parable of the Pounds.....	103
Christ prepares to enter Jerusalem.....	105
The People meet Christ with Hosannas.....	105
Christ expels the Buyers and Sellers from the Temple...	106
Christ taught daily in the Temple.....	106

CHAPTER XX.

The Chief Priests and Scribes confounded.....	107
The Parable of the Vineyard and Husbandmen.....	108
On the Tribute to Cesar.....	109
Christ replies to the Sadducees on the Resurrection.....	110
Christ severely denounces the Scribes.....	111

CHAPTER XXI.

Christ commands the Liberality of the poor Widow.....	112
Christ foretells the Destruction of Jerusalem, the End of the Jewish Dispensation and of the World.....	112
The People come early to the Temple to hear Christ.....	115

INDEX.

CHAPTER XXII.

	PAGE
The Rulers consult how they may take Christ.....	116
Judas agrees with the Chief Priests to betray Christ.....	116
Peter and John directed to prepare the Passover.....	116
Christ partakes of the last Passover.....	117
Christ institutes the Eucharist.....	117
Christ sitting at the Passover speaks of His Betrayer.....	118
Christ again reprobates the Ambition of His Disciples.....	118
Christ predicts Peter's Denial of Him.....	119
The Disciples had not lacked—Precautions now needed..	119
Christ and His Disciples go to the Mount of Olives.....	120
Christ's Agony.....	120
Christ strengthened by an Angel.....	120
Christ is betrayed and taken—Resistance of Peter.....	120
Christ taken to the High Priest's House.....	121
Peter's first Denial in the Hall of the High Priest.....	121
Peter's second and third Denials of Christ.....	122
Christ looks upon Peter, who repents bitterly.....	122
Christ is struck and insulted by the Soldiers.....	122
Christ is taken before the Sanhedrim and condemned...	122

CHAPTER XXIII.

Christ taken before Pilate, who declares His Innocence..	123
Christ is sent by Pilate to Herod.....	123
Christ mocked by Herod and his Men of War.....	124
Christ is brought back again to Pilate, who again de- clares Him innocent, and endeavors to persuade the People to ask for His Release.....	124
The Jews clamor for the Crucifixion of Christ.....	125
The Release of Barabbas, with loud cries, demanded.....	125
Pilate, willing to release Jesus, spake again to the Mob	125
Pilate releases Barabbas, and delivers Christ to be crucified	125
Christ led away to be crucified—A Cyrenian bearing the Cross.....	125
Christ addresses the weeping Daughters of Jerusalem..	126
Christ is crucified on Calvary between two Malefactors	126
Christ prays for His Murderers.....	126
Lots are cast for Christ's parted Raiment.....	126

INDEX.

	PAGE
The Rulers deride Christ, and the Soldiers mock Him...	127
The Superscription over the Cross.....	127
The Prayer of one of the Malefactors—Christ's promise to him.....	127
The Death of Christ and its attendant circumstances...	127
The Confession of the Centurion.....	128
Joseph of Arimathea lays the Body of Christ in a New Sepulchre.....	128
Women who followed Christ from Galilee see the Sepul- chre, and how the body of Christ was laid—The Wo- men return, and prepare spices and ointments.....	129
CHAPTER XXIV.	
The Women coming early in the morning to the Sepul- chre, bringing the spices they had prepared, found the Stone rolled away from the Sepulchre—They were per- plexed at not finding the body of the Lord Jesus.....	129
An Angel informs the Women of Christ's Resurrection.	129
Peter goes to the Sepulchre.....	130
Christ appears to two Disciples going to Emmaus.....	130
The two Disciples return to Jerusalem, and assure the Apostles that Christ is risen.....	132
Christ appears to the assembled Apostles.....	133
Christ opens the understanding of the Apostles, and commissions them to preach the Gospel to all nations, beginning at Jerusalem.....	133
Christ ascends visibly into Heaven.....	134
The Apostles return to Jerusalem with great joy.....	134

INDEX TO JOHN.

CHAPTER I.

	PAGE
The Divinity, Humanity, and Office of Christ.....	3
John the Baptist declares his Mission.....	3
John announces Jesus as the Messiah.....	5
Further Testimony of John.....	6
Two of John's Disciples follow Christ.....	6
Nathanael acknowledges Christ to be the Son of God....	8

CHAPTER II.

Miracle at the Marriage at Cana.....	8
Jesus, His Mother, Brethren, and Disciples, go to Ca- pernaum	9
The Buyers and Sellers driven from the Temple.....	10
The Jews asking a Sign, Christ foretells his Resurrec- tion.....	10

CHAPTER III.

Conversation of Christ with Nicodemus.....	11
John's last Testimony to Christ.....	14

CHAPTER IV.

Christ's Conversation with the Woman of Samaria.....	15
Many of the Samaritans believe on Christ	19
Second Miracle at Cana of Galilee.....	20
Christ heals a Nobleman's Son.....	20

CHAPTER V.

The Infirm Man healed at the Pool of Bethesda.....	21
The Jews sought to slay Christ for healing on the Sab- bath.....	22
Christ vindicates the Miracle, and asserts the Dignity of His Office.....	22
To believe on Christ is to do the Work of God.....	25
Christ directs to search the Scriptures.....	25

INDEX.

	PAGE
CHAPTER VI.	
Christ followed by a great Multitude.....	26
Five Thousand miraculously fed.....	26
Those who saw the Miracle desired Christ for their King.....	27
Christ walks on the Sea to His Disciples.....	27
Christ the True Bread from Heaven.....	29
He that believeth on Him hath Everlasting Life.....	31
Several withdraw from following Christ.....	33
The Twelve confess Him to be the Son of God.....	33
Christ exposes the Perfidy of Judas.....	33
CHAPTER VII.	
Christ goes to the Feast of Tabernacles.....	33
Christ teaches in the Temple.....	34
Agitation of the Public Mind at Jerusalem concerning Christ.....	34
Christ teaches in the Temple — Blasphemy of the People.....	34
Officers sent to take Christ — Their reason why they did not — The Pharisees offended — Nicodemus reasons with them.....	38
CHAPTER VIII.	
Conduct of Christ to the Adulteress and her Accusers...	39
Christ declares Himself to be the Son of God, and shows His Authority.....	40
Christ declares the Manner of His Death.....	41
The Jews blaspheme and attempt to stone Christ, be- cause He asserts his Pre-existence.....	42
CHAPTER IX.	
Christ restores to Sight one who was born blind.....	45
The man is questioned by the Pharisees, who excom- municate him.....	48
Christ reveals Himself to the Man, who worships Him	48
Christ passes sentence on the wilfully-blind Pharisees...	49
CHAPTER X.	
Christ declares that he is the True Shepherd.....	49
Some of the Jews vindicate, and others revile, Christ...	51

INDEX.

	PAGE
Christ publicly asserts His Divinity, vindicates His conduct, and appeals to His Works.....	51
The Jews attempt to stone Christ—He reasons with them.....	52
Christ retires beyond Jordan—Many believe on Him there.....	53
 CHAPTER XI.	
Christ is informed of the sickness of Lazarus.....	51
The Sisters of Lazarus send for Christ.....	53
The Resurrection of Lazarus.....	57
The Sanhedrim assemble to deliberate concerning the Resurrection of Lazarus.....	58
Caiaphas' Prophesies.....	58
The Sanhedrim resolve to put Christ to death.....	59
Christ retires to Ephraim, or Ephrata.....	59
State of the public mind at Jerusalem, immediately preceding the last Passover at which Christ attended	59
 CHAPTER XII.	
Christ comes to Bethany, where he is anointed by Mary	59
Christ prepares to enter Jerusalem.....	60
The People meet Christ with Hosannas.....	60
Some Greeks at Jerusalem desire to see Christ.....	61
Christ speaks of his Passion, and is answered by a Voice from Heaven.....	62
Christ again declares the Object of His Mission, and proclaims Himself the Light of the World, and shows the danger of rejecting His Words.....	63, 64
 CHAPTER XIII.	
Christ partakes of the Last Passover.....	64
Christ washes His Disciples' Feet.....	64
Christ speaks of and designates his Betrayer.....	66
Judas goes out to betray Christ, who predicts Peter's Denial of Him.....	67, 68
 CHAPTER XIV.	
Christ exhorts the Apostles, and consoles them on His approaching Death.....	68

INDEX.

CHAPTER XV.

	PAGE
Christ declares Himself to be the True Vine.....	72
Christ exhorts the Apostles to mutual Love, and to prepare for Persecution.....	74

CHAPTER XVI.

Christ promises the Gifts of the Holy Spirit.....	75
---------------------------------------------------	----

CHAPTER XVII.

Christ intercedes for all His Followers.....	79
----------------------------------------------	----

CHAPTER XVIII.

Christ goes into the Garden of Gethsemane—Judas and his band come thither.....	82
Christ announcing Himself, the Band of Men and Officers fall to the Ground.....	82
The Resistance of Peter.....	83
Christ is apprehended and taken to Annas; then, by Annas, He is sent bound to Caiaphas.....	83
Peter and John follow their Master	83
Peter's first Denial.....	84
Christ is first examined, smitten, and condemned, in the High Priest's House.....	84
Peter's second and third Denials.....	85
Christ is accused before Pilate, and is by him declared innocent.....	86

CHAPTER XIX.

Pilate scourges Christ—The soldiers crown Him with Thorns, and mock Him.....	87
Pilate brings forth Jesus, crowned with Thorns and wearing the Purple Robe, again declaring His Innocence—The Jews clamor for Christ's Crucifixion—Pilate proposes to them to take Him.....	87
Pilate re-examines and seeks to release Christ.....	88
Pilate delivers Jesus to be crucified.....	88
Christ is led away from the Judgment Hall of Pilate, bearing his Cross to Calvary, where he is crucified.....	89
The Title on the Cross.....	89
The Soldiers divide and cast lots for the Raiment of Christ.....	89

INDEX.

	PAGE
Christ commands His Mother to the care of John.....	90
The Death of Christ, and its attendant circumstances...	90
Joseph of Arimathea, and Nicodemus, place the Body of Christ in a new Sepulchre.....	91
 CHAPTER XX.	
Early on the first day of the week, Mary Magdalene cometh to the Sepulchre, and, finding the Stone rolled away, telleth Peter, who, with John, goes to the Sepulchre, and finds not the Body of Jesus.....	92
Mary Magdalene, having followed Peter and John, remains at the Sepulchre after their departure.....	93
Mary Magdalene looks into the Sepulchre and sees two Angels.....	93
Christ first appears to Mary Magdalene, and commands her to inform the Disciples that He has risen.....	93
Christ appears to the assembled Apostles, Thomas only being absent, convinces them of the identity of His Resurrection-body, and blesses them.....	94
Thomas is still incredulous.....	95
Christ appears to the Eleven, Thomas being present.....	95
 CHAPTER XXI.	
Christ appears again at the Sea of Tiberias—His conversation with Peter.....	96-98
St. John's Conclusion to the Gospel History of Jesus Christ.....	99

INDEX TO ACTS.

CHAPTER I.

	PAGE
Introduction: being a Repetition of Christ's History from His Passion to His Death.....	3
Christ's Ascension—The Apostles return to Jerusalem.	4
Matthias is appointed to the Apostleship in the place of Judas	5

CHAPTER II.

Descent of the Holy Spirit on the Day of Pentecost.....	6
Address of Peter to the Multitude— Effects of Peter's Address.....	8
Union of the first Converts in the first Church.....	11

CHAPTER III.

A Cripple is miraculously and publicly healed by Peter and John.....	12
Peter again addresses the People.....	13

CHAPTER IV.

Peter and John are imprisoned by order of the Sanhe- drim.....	15
Peter's Address to the assembled Sanhedrim.....	16
The Prayer of the Church on the Liberation of Peter and John.....	18
The Union and Munificence of the Primitive Church...	19

CHAPTER V.

The Hypocrisy of Ananias and Sapphira.....	20
The Apostles are imprisoned—The Angel of God de- livers them.....	22
The Sanhedrim again assembles—Peter asserts before them the Messiahship of Christ.....	23
By the advice of Gamaliel, the Apostles, after they had been beaten, were dismissed.....	25

INDEX.

CHAPTER VI.

	PAGE
The Appointment of seven Deacons.....	25
The Church continues to increase in numbers.....	26
Stephen, having boldly asserted the Messiahship of Christ, is accused of Blasphemy before the Sanhedrim	26

CHAPTER VII.

Stephen defends himself before the Sanhedrim.....	27
Stephen, being, probably, interrupted in his Defence, reproaches the Sanhedrim as the Murderers of their Messiah.....	33
Stephen, praying for his Murderers, is stoned to Death.	34

CHAPTER VIII.

General Persecution of the Christians, in which Saul, afterwards St. Paul, distinguishes himself.....	34
Philip, the Deacon, having left Jerusalem on account of the Persecution, goes to Samaria, and preaches there, and works Miracles.....	35
Peter and John come down from Jerusalem to Samaria, to confer the Gifts of the Holy Ghost on the new Converts.....	36
Peter reproves Simon Magus.....	36
Peter and John preach in many Villages of the Samaritans.....	37
The Treasurer of Queen Candace, a Proselyte of Righteousness, is converted and baptized by Philip, who now preaches through the Cities of Judea.....	38

CHAPTER IX.

Saul, on his way to Damascus, is converted to the Religion he was opposing.....	39
Saul is baptized.....	41
Saul preaches in the Synagogue of the Jews—They lay wait to kill him.....	41
The Churches are at rest from Persecution.....	43
Peter, having preached through Judea, comes to Lydda, where he cures Eneas and raises Dorcas from the dead.....	43

INDEX.

CHAPTER X.

	PAGE
Peter sees a Vision, in which he is commanded to visit a Gentile who had been miraculously instructed to send for him.....	45
Peter visits Cornelius, a Roman Centurion.....	47
Peter first declares Christ to be the Saviour of all, even of the Gentiles, who believe in Him.....	48
Cornelius and his Friends receive the Holy Ghost and are baptized.....	49

CHAPTER XI.

Peter defends his Conduct in visiting and baptizing Cornelius.....	50
The Converts who had been dispersed by the Persecution after the Death of Stephen preach to the devout Gentiles also.....	52
The Church at Jerusalem commissions Barnabas to make Inquiries into this matter.....	52
Barnabas goes to Tarsus for Paul, whom he takes with him to Antioch, where the Converts were preaching to the devout Gentiles.....	53
The Converts at Antioch, being forewarned by Agabus, send relief to their Brethren at Jerusalem, by the Hands of Barnabas and Paul.....	53

CHAPTER XII.

Herod Agrippa kills James, the Brother of John, with the sword, and imprisons Peter, who is miraculously released and presents himself to the other James.....	54
The Death of Herod Agrippa.....	56
The Churches continue to increase.....	57

CHAPTER XIII.

The Church at Antioch separate Barnabas and Saul for the Work to which they were called.....	57
Saul, in company with Barnabas, commences his first Apostolical Journey, by going from Antioch to Seleucia.....	58
From Seleucia they go to Salamis, and Paphos, in Cyprus,	

INDEX.

	PAGE
where Sergius Paulus is converted, being the first known or recorded Convert of the idolatrous Gentiles	58
The infliction of Blindness on Elymas the Sorcerer.....	59
From Cyprus Paul and Barnabas journey to Perga in Pamphylia, thence to Antioch in Pisidia—According to his custom, Paul first preaches to the Jews—They are driven out of Antioch.....	59-64
CHAPTER XIV.	
At Iconium, a great multitude, both of the Jews and also of the Greeks, believed—The People about to stone them	64
At Lystra, a Cripple is healed—The People attempt to offer Sacrifice, and afterwards stone Paul.....	65
Paul and Barnabas return to Lystra, Iconium, and Antioch in Pisidia, ordaining in all the Churches.....	66
They return to Antioch, and submit an Account of their Proceedings to the Church in that Place.....	67
CHAPTER XV.	
Dissensions at Antioch concerning Circumcision.....	67
Paul and Barnabas go up to Jerusalem to consult the Apostles and Elders — Decree of James and the Church in this matter.....	68-71
Paul and Barnabas return to the Church at Antioch with the Decree of the Church at Jerusalem on the Subject of Circumcision	71
After remaining some time at Antioch, Paul proposes to Barnabas another visitation of the Churches.....	72
Paul, separating from Barnabas, proceeds from Antioch to Syria and Cilicia	72
CHAPTER XVI.	
Paul proceeds to Derbe and Lystra in Iconium—Meets with Timothy and takes him into his work—As they journey, they deliver the Decrees to the Churches.....	73
At Troas, Paul has a Vision calling him to Macedonia...	73
At Philippi, Lydia and her family are baptized.....	74
A Pythoness is dispossessed—Paul and Silas are imprisoned, their feet made fast in the stocks—They sing praises at midnight—The bonds of all the prisoners	

INDEX.

	PAGE
are miraculously loosed — The Conversion of the Keeper of the Prison.....	74-76
The Magistrates order the private release of Paul and Silas—Paul pleads his privilege as a Roman—The Ma- gistrates come themselves to the Prison and beg them to depart from the City, which they do, after comfort- ing the Brethren.....	76
CHAPTER XVII.	
At Thessalonica, Paul preaches on three Sabbath days —Some of the Jews believe, and a great multitude of the devout Greeks, and of the Chief Women not a few	77
The unbelieving Jews violently oppose.....	78
The Bereans are favourably disposed to receive the Gos- pel—The causes why they are so.....	78
Paul, having left Silas and Timothy, proceeds to Athens, where he preaches to the Philosophers and Students..	79
CHAPTER XVIII.	
From Athens Paul proceeds to Corinth, where he is re- duced to labor for his support—Silas and Timothy join him at Corinth.....	82
Paul, being rejected by the Jews, continues at Corinth preaching to the Gentiles.....	83
Paul, still at Corinth, is brought before the Judgment Seat of Gallio the Pro-consul.....	83
Paul proceeds to Cenchrea, thence to Ephesus, where he reasons with the Jews.....	
From Ephesus Paul proceeds to Cesarea, and, having saluted the Church at Jerusalem, completes his se- cond Apostolical Journey by returning to Antioch in Syria.....	85
Paul again leaves Antioch, to visit the Churches of Ga- latia and Phrygia.....	85
History of Apollos, who was now preaching at Corinth..	85
CHAPTER XIX.	
Paul, coming to Ephesus, finds certain Disciples who had not received the Gift of the Holy Ghost, knowing only the baptism of John, but receive it through the im- position of Paul's hands.....	86

INDEX.

	PAGE
Paul continues two years in Ephesus—Special Miracles wrought by his hands—Account of the vagabond exorcist Jews—Many are converted, and burn their Magical Books.....	87-88
Paul sends Timothy and Erastus to Macedonia.....	83
Paul continues at Ephesus—A Mob is occasioned at that place by Demetrius.....	83
CHAPTER XX.	
Paul leaves Ephesus and goes to Macedonia; thence into Greece—The Jews lay wait for him—Paul returns from Achaia and Corinth to Macedonia, sending his companions forward to Troas.....	91
At Troas, Paul raises Eutychus to Life.....	92
At Miletus, Paul meets and takes his farewell of the Elders of the Church at Ephesus.....	93
CHAPTER XXI.	
Paul and Luke, coming to Tyre, continue there seven days.....	93
Paul and his Company come to Cesarea, to the House of Philip the Evangelist—Agabus prophesies the near Imprisonment of Paul.....	96
Paul and his Company arrive at Jerusalem, and present themselves to James and the Church.....	97
Paul is apprehended by the Chief Captain of the Temple, in consequence of a Mob, occasioned by some of the Asiatic Jews who met Paul in the Temple.....	98
Paul makes his Defence before the Populace.....	101
CHAPTER XXII.	
On declaring his mission to preach to the Gentiles, the Jews clamor for his Death.....	102
Paul claims the Privilege of a Roman Citizen.....	104
Paul is brought before the Sanhedrim, who are summoned by the Captain of the Temple.....	104
CHAPTER XXIII.	
Paul defending himself before the Council, the High Priest commands that he be smitten on the Mouth—Paul reproves him.....	105

INDEX.

A great Dissension arises—The Chief Captain rescues	PAge
Paul.....	105
Paul is encouraged by a Vision to persevere.....	106
In consequence of the Discovery of a Conspiracy to kill	
Paul, he is removed by Night from Jerusalem to	
Cesarea.....	108
CHAPTER XXIV.	
Trial of Paul before Felix.....	109
Felix, being superseded, to please the Jews, leaves Paul	
bound.....	113
CHAPTER XXV.	
Trial of Paul before Festus—He appeals to Cesar.....	113
Curious Account given to Agrippa, by Festus, of the	
Accusation against Paul.....	114
CHAPTER XXVI.	
Paul defends his Cause before Festus and Agrippa—	
Their conduct on that Occasion.....	116
CHAPTER XXVII.	
Paul, being surrendered to the Centurion, commences	
his Voyage to Rome as a Prisoner.....	121
The Ship arrives at Sidon, whence it proceeds to Cyprus—	
After changing their ship at Tyre, they proceed to	
Cnidus, Salmone in Crete, and the City of Lasea.....	121
Paul warns the Master of the Ship of the Danger they	
were in—They attempt to reach Phenice in Crete.....	122
The Ship is wrecked, but the Lives of all on Board are	
saved, as Paul had foretold.....	126
CHAPTER XXVIII.	
They land on the Island of Melita.....	126
After three Months, they sail to Rome.....	127
Paul arrives at Rome, and is kindly received by the	
Brethren.....	128
Paul summons the Jews of Rome, to explain to them	
the Causes of his Imprisonment.....	128
Paul remains at Rome for two years, during which time	
the Jews do not dare to prosecute him before the Em-	
peror.....	130

INDEX TO ROMANS.

CHAPTER I.

	PAGE
St. Paul affirms his Apostolic Commission.....	3
His Salutation to the Roman Church.....	4
He rejoices at their faith, desiring to visit them.....	4
The Gospel the only means of Salvation.....	5
The General Depravity and Corruption of Mankind.....	5

CHAPTER II.

Both Jews and Gentiles are in the same Condemnation	7
Repentance, not Privileges, prevents Condemnation.....	7
With God there is no distinction of persons.....	8
Knowledge of Religion cannot justify any one.....	9
The spiritually pure are true Sons of Abraham.....	10

CHAPTER III.

The Privileges and Advantages of the Jews.....	10
Unbelief cannot annul the Promises of God.....	11
The just Condemnation of doing evil that good may come.....	11
Jews and Gentiles equally under sin	11
Faith in Jesus Christ the only Justification.....	12
The Law is established or made Perfect by Faith.....	13

CHAPTER IV.

Abraham was justified by Faith, not by Works.....	14
David describeth the Blessedness of Faith	14
Justification by Faith is the equal condition for all.....	14
The Promise to Abraham extends to all Believers	15
The Gentiles through Faith are entitled to Redemption	16

CHAPTER V.

The great Blessings of Justification by Faith	16
The Apostle glories in Tribulation, and gives his reasons	17

INDEX.

	PAGE
The sin of Adam—Its consequences	18
The sin of Adam contrasted with the atonement by Christ.....	18
The effects of Christ's Obedience greater than the effects of Adam's Disobedience.....	19

CHAPTER VI.

The error of some, that, by continuing in sin, grace would the more abound, is confuted.....	19
Christians are dead unto sin, but alive unto God.....	20
A further Refutation of the error that Grace absolves obligations to obedience.....	21
"The Wages of Sin is Death; but the gift of God is eternal Life through Jesus Christ our Lord"	22

CHAPTER VII.

Christians are dead to the Law by the Body of Christ...	22
Conviction of sin is by the law.....	23
The law, condemning sin, cannot cause it	23
The law is holy, and just, and good	23
Sin, and not the law, is the cause of death.....	23
There is deliverance through Christ Jesus.....	24

CHAPTER VIII.

St. Paul contrasts the Characters of the Spiritual and Carnal Man.....	25
The carnal mind is enmity against God	25
The spiritual mind is reconciled to God.....	26
They who are led by the Spirit of God are Children of God.....	26
They are enabled to address God as a reconciled Fa- ther, the Holy Spirit bearing witness with their spirit, that they are the Sons of God, and joint heirs with Christ, if they jointly suffer with him.....	26
The glory to be revealed in them	27
The Spirit helpeth their infirmities.....	28
All things work together for their good.....	28
God gave His Son to save them.....	29
Nothing can separate them from His love.....	29

INDEX.

CHAPTER IX.

	PAGE
To save the Jews, the Apostle would be willingly cut off from the visible church of God.....	30
All are not Israel who are of Israel.....	30
The children of the promise are counted for the seed of Abraham	30
God has a sovereign right to elect or call according to His own good pleasure.....	31
Esau and Jacob, who were the representatives of nations, being yet unborn, could neither merit God's preference nor deserve to be left out of his covenant. Such distinctions, therefore, evidently depend on God's free choice, and illustrate the purpose of God according to election	31
The Apostle continues his argument by affirming that the free election of God, as it regards nations, is perfectly consistent with justice, as he has a sovereign right to dispense his free-will blessings and mercies as he pleases.....	31
The Apostle introduces a Jew, as saying, "If God acts thus, why does he then find fault? for who can resist His will, if he is determined to destroy nations?"— "Nay," answers the Apostle; "but who art thou that presumest to argue against the decrees of God?"—He vindicates the justice of God's dealings toward the Jews and Gentiles, and shows his absolute power over nations, exalting one and rejecting another, by a reference to Jeremiah's type of the Potter. He then applies the type more immediately to the present condition of the Jews and Gentiles.....	33
The Gentiles are justified by faith—The Jews cannot be justified by the works of the law.....	33

CHAPTER X.

The Apostle repeats his anxious desire that the Jews would believe and be saved.....	34
Their zeal for the law was without the knowledge of the object and end of its rites.....	34

INDEX.

	PAGE
St. Paul describes the nature of the righteousness which is required by the law and that required by the Gospel.....	34
Christ is the end of the law for righteousness.....	34
Those who confess and believe in Christ shall be saved	34
Without the Gospel there could be no Salvation.....	35
Without Preachers the Gospel could not be proclaimed	35
Faith is produced by the means of preaching and hearing, by the command of God Himself—The prophets plainly predicted the calling of the Gentiles and the rejection of the Jews.....	35

CHAPTER XI.

St. Paul, after having thus positively declared the rejection of the Jews as a nation, comforts them with the assurance that God has not totally cast away his chosen people.....	36
Though Israel had failed to obtain justification by the law, those who embraced the Gospel have obtained it	37
David predicted that the unbelief of the Jewish nation would bring them into a state of abject slavery and depression.....	37
The Apostle predicts the final restoration of the Jews, which will cause as much joy in the world as if they were risen from the dead	37
The Apostle cautions and exhorts the Gentiles not to contemn or despise the Jews because they are at present cut off from being God's people.....	38
If the Gentiles do not continue in the faith they also shall be cut off.....	38
The Apostle would not have the Gentiles ignorant of the mystery of the future restoration of the Jews, lest they should think too highly of their own merits—When the Church of the Gentiles is fully completed, then the Jews will be brought to the knowledge of Salvation, according to the predictions of their own prophets.....	39
The Apostle concludes the whole of this discussion	

INDEX.

	PAGE
with rapturous expressions of wonder and praise at the wisdom and goodness of God in His dealings with man.....	40
CHAPTER XII.	
St. Paul, having concluded the doctrinal part of his Epistle, enforces the necessity of a holy life, which these doctrines were intended to inculcate.....	40
He exhorts Christians not to be conformed to the cus- toms and sentiments of this world—that they might prove what is the perfect will of God.....	40
He warns them not to think too highly of themselves : they are the members of one body, indispensably necessary to each other; they should use the respec- tive gifts intrusted to them diligently and faithfully	41
The Apostle continues his practical exhortations, by recommending them to love one another; to practise benevolence to all; to have humility, diligence, devo- tion, mutual sympathy, and to seek no revenge, but to overcome evil with good: with other important moral duties.....	42
CHAPTER XIII.	
The Jews, as the chosen people of God, refused to obey or to pay tribute to magistrates who were not of their own nation, and, as they supposed, specially appointed by God—The Apostle charges them to submit to all civil authorities, as all power, both Jewish and Hea- then, is ordained by God; yet the abuse of power is not established.....	43
Love is the fulfilling of the law	44
CHAPTER XIV.	
The Jewish converts at Rome, supposing that the dis- tinction between meats which Moses had commanded, as well as the holy days he had appointed, should be observed in the Christian dispensation, St. Paul calls upon the Gentiles, who were better informed, to re- ceive with kindness the Jewish converts who were	

INDEX.

	PAGE
thus weak in the faith, and not to dispute these points.....	45
Men are not to live to themselves, but to Christ—They are not to condemn each other, for we shall all be judged of God, to whom alone we are accountable....	46
From the consideration that we shall render an account of our own actions, we should be careful not to cause another to offend.....	46
The kingdom of God does not consist in meat and drink, but in righteousness, and spiritual peace, and joy.....	47
He who eats what he believes to be unlawful, sins.....	47

CHAPTER XV.

They who are strong in the faith must bear with the infirmities of the weak in faith, for their good to edification.....	48
The Apostle assures them that all that is recorded of Christ, and of the saints in the Old Testament, was written for their instruction, that they through the Scriptures might obtain the same hope and the same consolation.....	48
St. Paul affirms that Jesus, the Christ, was born a Jew, to confirm the promises made to the fathers; that through Him the Gentiles are made the people of God as well as the Jews; and that all their hopes and expectations may be fulfilled by the power of the Holy Ghost.....	48
The Apostle having now completed the doctrinal and practical part of his Epistle, he addresses himself more particularly to the Gentiles; and he writes the more boldly, because he is the minister of Jesus Christ to the Gentiles— He glories in the success of his own ministry.....	49
The Apostle's anxiety to preach the Gospel where it was before unknown prevented him from visiting Rome, where it was already planted.....	50
The Apostle mentions his intended journey to Jerusa-	

INDEX.

	PAGE
lem, bearing with him the contributions of Gentile converts.....	50
He entreats them to pray earnestly for his deliverance from the unbelieving Jews, who sought to destroy him.....	51
CHAPTER XVI.	
The Apostle recommends, to the good offices of the Christians at Rome, Phebe, who was the bearer of this Epistle—He greets Aquila and Priscilla, whom he highly commends, and the Church in their house —He salutes many of his Christian friends.....	52
The Apostle admonishes them to avoid divisions, and the persons that cause them — He rejoices in their present obedience; and desires them to be wise concerning that which is good, and to be pure or simple respecting evil—He foretells the speedy destruction of the agents of Satan who introduce divisions in the Church, and concludes with his benediction.....	54

INDEX TO I. CORINTHIANS.

CHAPTER I.

	PAGE
St. Paul's Introduction. He asserts his Apostleship, and the unity of those who believe in Christ Jesus.....	3
St. Paul rejoices in their spiritual gifts.....	3
They are exhorted to unity in the name of Christ.....	4
Christ was not divided, nor should his followers be.....	4
St. Paul asserts that he was sent to preach the Gospel, not with learned and skilful eloquence, lest the cross of Christ should be made of none effect.....	5
The Gospel is the power of God to Salvation, both to the converted Jew and Greek.....	5
God has chosen men despised by the philosophers and the great men of the Jews, to confound them all.....	6
No one should glory but in the Lord.....	6

CHAPTER II.

St. Paul declared the plain "Testimony of God,"— preaching Jesus Christ and Him crucified.....	6
St. Paul had a thorough sense of his own inability.....	7
St. Paul preached in demonstration of the Spirit,— that their faith should stand in the power of God.....	7
St. Paul speaks the hidden mystery of God revealed to him by the Spirit.....	7
The deep things of God revealed only by the Spirit.....	7
Those who have no other help than their own faculties cannot know the mind of the Lord.....	7

CHAPTER III.

St. Paul shows that divisions in a Church, arising from the opinions of the people on the various qualifica- tions of their ministers, are destructive of spirituality	8
The sufficiency of ministers is only in God.....	9
Jesus Christ is the only foundation of Christianity.....	9

INDEX

	PAGE
Those who profess to build on this foundation should take heed, as they must pass a severe examination...	9
Only sound and good doctrine can abide trial by fire—	
The true teacher only will be rewarded.....	10
St. Paul declares that the teacher who wilfully introduces false doctrines into the Church will be destroyed, however successful in his attempt.....	10
The true glory of a Christian is in Christ alone.....	11
CHAPTER IV.	
As stewards, ministers dispense the mysteries of God...	11
It is of little consequence to be condemned by man....	11
The secrets of all hearts are known to the Lord; He alone can judge righteously.....	11
St. Paul and Apollos not separate leaders; those who were puffed up for one against another greatly erred.	12
The distinctions of the Apostles were in their labours and sufferings.....	12
St. Paul does not write these things to shame, but to instruct them, and to warn them against those false teachers who can not be to them, as he was, their spiritual father—He sends Timotheus to them, who should remind them of his instructions.....	13
The Apostle declares he will visit them shortly.....	13
CHAPTER V.	
St. Paul commands the public excommunication of the incestuous person.....	13
St. Paul shows the infectious nature of sin by comparing it with leaven.....	14
They are prohibited from associating with professed Christians who are openly profane.....	15
CHAPTER VI.	
The Christians are reproved for referring their differences to heathen courts of judicature, and are severely rebuked for allowing brother to go to law with brother; also for defrauding one another.....	15, 16
No unclean person can inherit the blessings of the Gospel.....	16

INDEX.

	PAGE
The immoderate indulgence of things, in themselves lawful, is sinful in Christians, who are God's both by creation and redemption.....	16, 17
CHAPTER VII.	
St. Paul proceeds to answer the questions of the Corinthians, and gives rules of conduct to both married and single persons, according to their several tempers, and to the present state of the Church in a time of persecution.....	17-20
St. Paul teaches that Christianity makes no change in the common relations and natural obligations of life..	20
St. Paul recommends both virgins and widows to continue unmarried in times of persecution; and, to make them the less solicitous about the present cares and pleasures of life, he reminds them of its shortness and insignificance.....	20-22
CHAPTER VIII.	
St. Paul replies to the converts, that, though the eating of things offered to idols was indifferent in itself, the custom was to be avoided, as their example might lead the weaker brethren into sin, by encouraging them in the idea that their idol is a real God.....	22-24
CHAPTER IX.	
The Apostle vindicates his apostleship by appealing to the conversion of the Corinthians, themselves, from Heathenism.....	24
St. Paul asserts that, although he declined to receive maintenance from them, (the Corinthians,) he was fully entitled to demand it.....	25
St. Paul defends his right to a maintenance, from the common practice of mankind, by the law of Moses, and likewise by the express command of Christ.....	26
St. Paul gives his reasons for waiving his right to a maintenance from the Church at Corinth—His condescension and conformity to the weakness and prejudices of the people, that he might win them to Christ	26

INDEX.

	PAGE
Christians are exhorted to a life of continued self-denial and abstinence.....	27

CHAPTER X.

The Apostle, from the conduct of the Israelites of old, wishes to convince the Corinthians that, as the favoured people of God were so severely punished for their irregularities and idolatry, so also the Christians, under the Gospel dispensation, who indulge in the same sinful conduct and gratifications, will be as certainly punished as the Israelites were, under the law—He cautions them, from these examples, to avoid the same offences; and warns them not to have too much confidence in themselves, as being members of the Christian Church, but to take heed lest they also fall into sin..... 27-29

The Corinthians, exposed only to similar temptations as others, are exhorted to abstain from idolatry, and from eating of things offered to idols—The Apostle proves, by a reference to our own communion and to the ceremonial law, that by such an action there was an outward worshipping of the demons on whose sacrifices they feasted, and to whom they united themselves—The worship of the true God and idols incompatible, and derogatory to the honour of Christ 29

St. Paul affirms that, though all meats under the Gospel dispensation were lawful, in opposition to the false teachers, he declares them not expedient, as the edification of others should be the first consideration—Christians are required to consult, even in the most indifferent actions, the glory of God, and the advantage of others, rather than their own inclinations—They are called upon to follow the disinterestedness of St. Paul, who followed Christ 30

CHAPTER XI.

St. Paul commands them for having observed his ordinances—He explains their nature, by showing the subordination of all men to Christ, of the woman to

INDEX.

	PAGE
the man, and the subordination of Christ to God— The veil being a mark of inferiority and subjection, women are forbidden to appear unveiled.....	31
The Apostle reproves them for their divisions and sepa- rate parties, when met for the celebration of the Lord's Supper—They are required not only to assemble to- gether in one place, but to receive the Lord's Supper as one body, uniting in commemorating the death of Christ—He condemns them for bringing meat into the Church, and joining it to the Lord's Supper, pro- faning the holy ordinance—To correct these disorders, the Apostle gives an account of the institution of the Eucharist, with directions for its observance.....	33-35
CHAPTER XII.	
The power of Christ shown by the spiritual gifts He imparted—The Christians are desired to judge of the inspiration of their teachers by the doctrines taught —Spiritual gifts, however various, are derived from the same Holy Spirit, and for the same end,—the com- mon benefit of the Church,—which is exemplified by a comparison of the human body and its members.	35-38
CHAPTER XIII.	
Love, excited by the love of God, is preferable to the best spiritual gifts.....	38
CHAPTER XIV.	
The miraculous gifts being sometimes perverted, by being used to ostentation, St. Paul shows that pro- phecy is to be preferred to tongues, as it tends more to the edification of the Church.....	40-43
St. Paul gives directions for the most profitable way of exercising their gifts in the public assemblies—Wo- men are forbidden to speak in the Churches—He sub- mits the truth of his doctrines to such as were dis- cerners of spirits—He commands that every thing be done in their churches decently and according to the observances already established among Christians.	43, 44

INDEX.

CHAPTER XV.

	PAGE
St. Paul proceeds to refute a Judaical error which had prevailed among the Christians respecting the resurrection, and appeals to testimony of eye-witnesses, as the best evidences of the resurrection of Christ.....	45
St. Paul proves the certainty of the resurrection of the dead from the resurrection of Christ—Mankind subjected to death by Adam, and raised to life by Christ	46
The disbelief of the resurrection inconsistent with the nature of our baptismal profession, and encourages licentiousness—He exhorts them not to be deceived..	47
St. Paul answers the philosophical objections raised to the resurrection of the dead, from the analogy of the growth of a plant from its seed—He shows that the human body, which is committed to the ground, will in the same manner rise again in the resurrection, changed in properties, and beautiful in form.....	48
The truth of the resurrection proved to the Jews by the analogy between the first and second Adam	49
St. Paul asserts that our present bodies cannot be admitted into a spiritual state—He describes the manner of the resurrection, and the glorious change which will take place in a state of immortality, with the complete victory over sin and death.....	49

CHAPTER XVI.

St. Paul, in reply to the last inquiry of the Corinthians, gives directions as to the manner Christians should provide for the poor, and promises to send their collections to Jerusalem.....	50
St. Paul concludes his Epistle with various messages and salutations, gives directions in relation to Timothy, states Apollos' intention of coming to see them, exhorts them to faith and charity, recommends Stephanus, Fortunatus, and Achaicus to them, and concludes with greetings and salutations.....	52

INDEX TO II. CORINTHIANS

CHAPTER I.

	PAGE
Introduction and benediction of St. Paul.....	3
St. Paul blesses God for his support and deliverance from all his afflictions and dangers, because, by his example, others may be comforted under similar suf- ferings with the same consolation	3
St. Paul relates his deliverance, by the power of God, from the imminent danger to which he was exposed in Asia—He acknowledges their prayers on his ac- count	4
St. Paul appeals to his own conscience and theirs, to witness his sincere manner of preaching the truth of the Gospel.....	4
He purposed nothing with lightness, or according to the flesh.....	5
The promises of God, in Christ, are immutable.....	5
He solemnly declares his true reason for delaying his visit proceeded from his wish to spare them.....	6

CHAPTER II.

St. Paul assures them that he wrote in the deepest af- fliction, and to convince them of his love.....	6
The Apostle commands them to receive again the ex- communicated person, on his sincere repentance, and to show their love to him by a kind and friendly con- duct, lest Satan should drive him to despair—He ex- pects them to obey him in removing the sentence, as they had obeyed him in inflicting it—He declares that in both instances he acted in the name and au- thority of Christ	6
The anxiety of the Apostle, on account of Titus, caused him to leave Troas and go into Macedonia—His suc-	

INDEX.

	PAGE
cess in Macedonia—The great consequences of his preaching both to those who receive and reject the Gospel—False teachers corrupt the word of God—The Apostle professes his own sincerity in the sight of God	7

CHAPTER III.

St. Paul ironically inquires whether it is necessary for him also, as for the false teachers, to come to them with letters of recommendation—He declares that they themselves are his letters of recommendation, not written with ink, but with the Spirit of the living God; and, consequently, they were an evidence of God's delegated authority to him in the ministry of the New Testament.....	8
St. Paul declares, in opposition to the false teachers, the glorious superiority of the Gospel dispensation—The veil which covered the transient and outward glory of Moses emblematically represented the obscurity and figurative nature of the covenant of death.....	9
The ministers of the covenant of the Spirit, by a lasting and greater glory, in the abiding gifts and inspiration of the Holy Spirit, were enabled to unveil, to explain, and to preach everywhere, the more glorious covenant of righteousness.....	9

CHAPTER IV.

St. Paul shows that the glorious ministry intrusted to him fills him with hope and diligence—He desires to commend himself by a full manifestation of the truths of the Gospel, which can only be hid from the worldly-minded, who are blinded by their lusts and passions—He declares that he seeks not his own glory; God having enlightened his heart, that he might communicate the knowledge and glory of God which had been made manifest in Jesus Christ.....	10
St. Paul declares, by comparing ministers of the Gospel	

INDEX.

	PAGE
to earthen vessels, that God chose illiterate and insignificant men for his Apostles, to show that the excellency of the power by which his religion was propagated proceeded from God and not from men—He enumerates the difficulties to which they were exposed, as a proof that their deliverance from them did not proceed from themselves, but from God.....	11
St. Paul shows, that, through faith in Christ and a hope of a glorious immortality, he is enabled to overcome all the difficulties and dangers of his Christian ministry—He looks not for the temporal advantages of this world, but for the eternal glories of the invisible state	11
 CHAPTER V.	
St. Paul continues his argument, by showing how greatly superior our heavenly habitation will be to that which we at present dwell in—He asserts that God prepares us for this immortal state, and gives us his Spirit as a pledge of it—Whether living or dying, his aim is to be accepted of God, to whom all are accountable.....	12
The Apostle, knowing the terrors of the future judgment, was the more earnest in his endeavours to preach the Gospel, and to persuade men to be Christians—He discharges his duty as being manifest to God, and, he hoped, also to the conviction of the Corinthians.....	13
From the consideration that Christ died for all mankind, St. Paul proceeds to argue that from henceforth there is no distinction, Christ being no longer esteemed a Jew according to the flesh—All who are united to Christ by faith become new creatures—God, who has reconciled the world to Himself by Christ Jesus, has committed the word of reconciliation to the Apostles—St. Paul, in Christ's stead, exhorts all men to come to God, and to accept the pardon which has been purchased for them through the	

INDEX.

	PAGE
atonement of His Son, who had been made the sin-offering for mankind	14
CHAPTER VI.	
St. Paul, as the ambassador of Christ, entreats the Corinthians not to receive the grace of God in vain, but to perform all that the Gospel requires—The Apostle, by describing his own sufferings, draws the picture of a faithful minister of the Gospel; thereby proving the inferiority of false teachers.....	15
St. Paul declares his great love for the Corinthians—Reproves them for their want of love—He forbids them either to form marriages with infidels, to contract friendships, or to enter into any familiar intercourse with them—God's promise to those who separate themselves from such unholy alliances should be their strongest motive to aim at perfection.....	16
CHAPTER VII.	
The Apostle entreats the Corinthians to acknowledge him as an Apostle, because of his claims to their affection—He rejoices in their good dispositions and obedience.....	17
St. Paul declares his many troubles in Macedonia—His joy on the arrival of Titus with the intelligence of their submission and love—He speaks to them of his first Epistle, commanding their obedience in the case of the incestuous person—The joy of Titus on seeing their union and obedience.....	17-19
CHAPTER VIII.	
St. Paul exhorts the Corinthians by the example of the Churches in Macedonia, which were in very straitened circumstances, to contribute liberally to the relief of the Christian brethren in Judea—He declares he does not give this injunction by commandment, because works of kindness must be voluntary, but hopes they will abound in them from the love and example of Christ.....	19

INDEX.

	PAGE
St. Paul thanks God for having made Titus as anxious about them as he was—His diligence induced him to become the bearer of this Epistle—The Apostle informs them that he sends with Titus a brother of great reputation, who had been chosen by the Macedonian Churches as a witness of the administration of their gifts, that no suspicion of blame might arise as to the disposal of the abundance intrusted to them—Another fellow-labourer is likewise sent, who is more than commonly active on the present occasion, from the report of their good dispositions—He exhorts them to give to these messengers and to the Churches a proof of their love, and of his confidence in them.....	19-22

CHAPTER IX.

St. Paul reminds the Corinthians that he had boasted to the Macedonians of their willingness a year ago: since which time being informed by Titus of their negligence in these things, he sends Titus and his companions to make ready the collections before his arrival, that he might not be ashamed of his boasting in them, and that what they gave might be done freely.....	22
------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----

St. Paul exhorts the Corinthians to liberality, from the consideration that we shall be rewarded in another world according to our actions here—He admonishes them to give with cheerfulness—The power of God, by blessing their labours, supplies them with all the sufficiency of this world's goods, both for their own maintenance and for their works of charity—The joy of those relieved, their gratitude to God and prayers for their benefactors.....	23
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----

CHAPTER X.

St. Paul declares the extraordinary powers conferred on him by God, for the purpose of pulling down every thing opposed to the Gospel; and asserts that he was	
----------------------------------------------------------------------------------------------------------------------------------------------------------------	--

INDEX.

	PAGE
prepared to show his miraculous power to punish disobedience, as soon as the obedience of the penitent among them should be complete	24
We should not judge from outward appearances—The authority of the Apostle was imparted to him for edification, whether he was present or absent.....	25
St. Paul declares that he dare not compare himself to the false teacher—He rejoices only in the bounds prescribed to him by God, in obedience to which he had now reached the Corinthians—He boasts not in the labours of other men, and hopes to preach the Gospel in those countries where it was never before preached; for, not he who glories in the works of others, but he who preaches to the glory of God, and who receives commendation of God, shown by the gifts of the Spirit, is approved.....	26
 CHAPTER XI.	
St. Paul entreats the Corinthians, on the present occasion, to bear with him; as he fears that those whom he had converted to Christ, whom he was anxious to present as a chaste virgin to their espoused husband, were beguiled from him by the false teacher—He affirms that he is equal to the chief of Christ's apostles.....	27
St. Paul explains his reason for not receiving any maintenance from the Corinthians—He would prevent the false teacher from imputing his exertions to temporal profit—As Satan transforms himself into an angel of light, no wonder that his ministers follow his example.....	28
St. Paul again entreats the Corinthians to bear with his boasting—As those who are no apostles glory after the flesh, it is necessary for the vindication of his apostolic character, that he also should glory in his circumcision and Jewish extraction—He recites his labours and sufferings, and glories in his infirmities	29

INDEX.

CHAPTER XII.

	PAGE
St. Paul declares that, if compelled for their sakes to glory, he will do so in the revelations and visions he had received: but, personally, he is determined only to glory in his weakness and sufferings; for, though he might do so in great truth, he forbears, lest any should form too high an opinion of him.....	30
St. Paul asserts that his bodily infirmity, for which he had been reproached by the faction, was sent to him by God, that he might not be too much exalted by the glorious revelations vouchsafed to him—The conduct of the Corinthians has compelled him, thus reluctantly, to glory—They ought to have vindicated his apostleship, knowing he was in no respect inferior to the chiefest of the apostles.....	31
St. Paul continues to justify his apostleship by his miracles, and the spiritual gifts he imparted—As their spiritual father, he seeks not the goods of his spiritual children, but their salvation.....	32

CHAPTER XIII.

St. Paul proceeds by assuring the Corinthians, that, when he next visits them, they shall be judged after the law and the Gospel by the testimony of two or three witnesses— He assures all those who have already sinned, and those who continue in sin, that they will not be spared by him, more particularly as they require a proof of Christ speaking by him, who already has shown himself, not in weakness but in strength, by the mighty works Christ hath enabled him to accomplish—He calls upon them to examine themselves, and see whether they possess those spiritual gifts which are the proof of Christ's presence— He affirms that supernatural powers can only be exerted in support of the truth—For their perfection, St. Paul writes these things, that, when he is present **with them**, the miraculous powers imparted to him

INDEX

	PAGE
for the edification of the Church may not be used in severity	33
St. Paul, having finished his reproofs to the faction in the Corinthian Church, addresses the whole Church, giving them various directions—He concludes with salutations and with his apostolic benediction..... ..	35

INDEX TO GALATIANS.

	PAGE
<hr/>	
CHAPTER I.	
St. Paul indicates his Apostleship, and salutes the brethren.....	3
St. Paul reproves the Galatians for their departure from his Gospel	3
St. Paul, in answer to the False Teachers, asserts he received his Apostleship from God, and relates his conversion, commission, and general history	4
CHAPTER II.	
St. Paul reproves Peter for Judaizing—He maintains the doctrine of Justification by Faith, and argues, that if those Jews who had embraced Christianity were convinced of the insufficiency of the Ceremonial Law as the means of salvation, it was impossible that the Gentiles should be expected to conform to it, or that it should be obligatory on them.....	5
CHAPTER III.	
St. Paul reproves the Galatians for deserting their first principles of faith, in supposing that the New Dispensation <u>was</u> not sufficient for salvation, although it had been confirmed to them by those spiritual blessings and gifts which were unknown to the Mosaic Law....	8
St. Paul proves the truth of his doctrine by the example of Abraham, who was justified by his faith in the promises of God	9
St. Paul declares the object of the Mosaic Law was to preserve the Jews, from whom Christ was to be born, from the idolatrous practices and rites of the heathens, and to educate them in the hope and expectation of the promised Messiah	11

INDEX.

CHAPTER IV.

	PAGE
St. Paul adds another illustration, showing the purport of the Law, and reprobating the Jewish and Gentile converts for their desire again to place themselves in bondage—His fear on that account.....	12
St. Paul appeals to the Jews by their former zeal, and their affection for him.....	13
St. Paul continues his appeal by an illustration from the Old Testament, demonstrating the inferiority of the Law to the Gospel Covenant.....	14

CHAPTER V.

St. Paul asserts that all those who depend upon the Jewish Law for salvation deprive themselves of the blessing of the Christian Dispensation, and become debtors to the whole Law—He exhorts them to practise the graces and virtues required by the spiritual religion of the Gospel, taking care to avoid those moral offences which the Law of Moses condemned, and suppressing that spirit of vainglory and desire of distinction, which is the cause of so much provocation and envying among Christians	15
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----

CHAPTER VI.

St. Paul exhorts them to Christian charity, from a consideration of their own weaknesses, from the necessity of examining their actions, for which all shall be accountable, and from the duty of contributing to the support of the ministry and to the necessities of all mankind, particularly to our fellow-Christians.....	17
St. Paul concludes by reminding the Galatians that the zealots for Judaism did not keep the Law, and desired only to have their proselytes circumcised that they themselves might escape persecution; but St. Paul, on the contrary, declares that he cannot be actuated by such selfish motives, for he bears in his body the marks of his sufferings for the Lord Jesus; and testifies that holiness alone availeth with God. He prays for a blessing on the Church.....	18

INDEX TO EPHESIANS.

CHAPTER I.

	PAGE
After his individual and general salutation, St. Paul breaks forth into rapturous expressions of gratitude to God for the spiritual blessings he has bestowed on the Gentiles; and for calling them according to his merciful design, that they might be holy and blameless, having adopted them as His children through faith in Jesus Christ.....	3
To the Apostles are given both wisdom in spiritual things, and prudence in the exercise of them; to whom is made known the mystery of His will, and the plan by which both Jews and Gentiles will be gathered together under Jesus Christ into one Church, by Him receiving the Holy Spirit of Promise, the earnest of the eternal inheritance, unto the praise of His glory	4
St. Paul thanks God for their conversion—He prays that they may attain to the fullest conception of the blessings of the Gospel, and its glorious Author, by whose power Christ was raised from the dead, and exalted to supreme dignity and dominion in this world and that which is to come—All things are subjected to Him for the advantage of the Church—Which is considered more particularly as His body—Of which he is the supreme Head—The Church receiving the fulness of its spiritual gifts and graces from Him that filleth all in all	5

CHAPTER II.

St. Paul, to excite the gratitude of the Ephesians, reminds them of the Love of Christ, who hath quickened

INDEX.

	PAGE
them when they were dead in trespasses and sins— He describes their character and conduct when in their heathen state—Which was also true of the con- verted Jews before their conversion—By grace only, through faith, are they saved.....	6
The Apostle desires the Gentiles to remember that, be- fore they were converted, they had no knowledge of Christ, having no hope, and were without God in the world; but now, through faith in Christ, the Gentile as well as the Jew have access to the Father.....	7
Believing Jews and Gentiles are builded together for a habitation of God through the Spirit.....	8
CHAPTER III.	
St. Paul affirms that for maintaining the admission of the Gentiles to the same privileges as the Jews, with- out being bound by the Law of Moses, he was now suffering imprisonment—That God by immediate re- velation had made known to him this doctrine—That the Gentiles should be joint-heirs, united in one body with the Jews, and joint-partakers of His pro- mise concerning Christ by the Gospel—Of which he was made a minister, according to the effectual work- ing of the free gift of Grace, that he might preach the plan of salvation through Christ, which God till now hath kept hidden; although, like the other dispensa- tions, it was created, or formed by Jesus Christ from the foundation of the world, that the manifold wis- dom of God, gradually discovering itself, might be made known to the angelic spirits by His dealings with the Church	9
St. Paul desires the Ephesians not to be discouraged by his tribulations on their account, as they are for their glory or advantage, proving his fidelity and firm conviction of the truth of the doctrine, revealed to him concerning them—St. Paul prays to God for them, from whom all believers on earth and spirits in heaven are named, that He would grant them ac- cording to the riches of His glory, to be mightily	

INDEX.

	PAGE
strengthened by His Holy Spirit in the inner man, that, being rooted and grounded in the love of Christ, they may be able to comprehend the infinite dimensions of the Christian Temple, or Church, which extends over all the earth, reaching to heaven, and is founded on the love of God and of Christ, which surpasses finite knowledge—That they may be filled with all the spiritual gifts of God.....	9
CHAPTER IV.	
As an inducement to the Ephesians to attend to his exhortations, he reminds them that he is now a prisoner of the Lord for their sakes—That he who is in bondage calls upon them who are at liberty to walk worthy of the high privileges to which they are called, in subjection, meekness, patience, bearing with one another, that they may keep that unity which becomes those who are regenerated and influenced by one spirit, joining them together in the bonds of peace; for in the Gospel of Christ there is no division—There is one body, or Church of Christ—One Holy Spirit animating that body—One hope of eternal life—One Lord who is head of that body—One system of religion and condition of salvation—One baptism in the name of the Holy Trinity—And one God, the Father of Jews and Gentiles, who is above all, and pervades all, and through His Spirit is in all.....	10
St. Paul shows that Christ, who descended from heaven, humbled himself, and submitted to lie in the grave of death, is the same divine Being who ascended into the heaven of heavens, that He might become the fountain of all blessings.....	11
The Apostle, in the name and by the authority of Christ, commands the Ephesians to renounce the vices which prevailed among the unconverted Gentiles—To become new creatures, created again after the image of God, in righteousness and true holiness.....	15
The Apostle exhorts those who are thus renewed to put off the sin of lying and prevarication, to consider	

INDEX.

	PAGE
themselves as one body, and not to let one member deceive another, to endeavour in their discourse to edify those with whom they conversed, and not to grieve the Holy Spirit of God, whereby they were sealed to the day of redemption.....	13
The Apostle continues his practical exhortations—He prohibits anger in all its various modifications—As God through Christ has forgiven them, so should they forgive one another—To be imitators of God in these things as His beloved children—Not to have any communion whatever with the heathens in their worship, but reproofing them for their mysteries, which are performed in darkness and secrecy, and which it is dishonourable even to mention—Since, then, the Gospel condemns and reveals to them the iniquity of these secret mysteries, the Gospel itself is light, which calls upon all who are in darkness to awake and receive its light. (Including chap. V. to ver. 15).....	13
CHAPTER V. ver. 15.	
The Apostle exhorts the Ephesians, as children of light, to walk circumspectly; not after the manner of the Gentiles, who have no wisdom, but as those who have been instructed in the true wisdom, improving to the uttermost their present time — Instead of profane and sinful songs, let them join in spiritual psalms and hymns, not only with their lips, but their hearts, through the prevailing name of Jesus Christ, considering always that God has commanded them to love one another.....	15
The Apostle exhorts wives to submit themselves, according to the ordinance of God, to their own husbands, for the husband is the head or governor of the wife, as Christ is the Head or Governor of His body, the Church; and, as Christ exercises authority over the Church, for its safety and protection, in like manner is the husband to provide for and protect his wife—He enumerates all that Christ has done and	

INDEX.

	PAGE
suffered for the Church—The spiritual union of Christ with His Church is a great mystery; but let every one, as marriage is of divine institution, love his wife as a part of himself; and let the wife see that she reverence her husband.....	16
CHAPTER VI.	
The Apostle teaches the duties of children, parents, and servants and masters— In judging mankind, God will show no respect of persons, whatever difference exists between them here.....	17
The Apostle having instructed the Ephesians in their duties, and in the knowledge of their high calling, he beseeches them not to rely on their own strength for the performance of them, but to have and to trust in that spiritual strength which God alone can give..	18
The Apostle concludes with an ardent prayer for the spiritual peace and mutual love of the brethren, founded on that faith which proceeds from God and Christ, and prays that His grace may not only be with them, but with all believers who love in sincerity the Lord Jesus Christ	19

INDEX TO PHILIPPIANS.

CHAPTER I.

	Page
St. Paul, with Timothy, addresses himself to all the saints at Philippi, with their bishops and deacons, and gives them his Apostolical benediction — He thanks God for their conversion in every prayer he offers, with joy making prayer for their continued blessings; being confident that He who has begun a good work in them will complete it—He declares the great love he has for them—He prays that they may be filled with the fruits of righteousness.....	3
The Apostle assures them that his long imprisonment has tended to promote the Gospel, being the means of causing it to be known in the emperor's palace, and all over Rome—That many Christian brethren, gaining confidence by his success and firmness, were now emboldened to preach it—Others preach Christ of contention, that they might provoke the Roman magistrates against him—He rejoices in the advancement of the Gospel in whatever way it may be made known	4
The Apostle declares that his life belongs to, or is the property of, Christ, but that death would be to his own happiness—If his life is continued, the honour of Christ would be the fruit of his labours; being convinced of this, he is persuaded that his life will be continued for their furtherance in the way of salvation—To them also it is given, in the behalf of Christ, not only to believe on Him, but to suffer for His sake	5

CHAPTER II.

The Apostle calls upon the Philippians by all that was

INDEX.

	PAGE
dear to them in their holy religion, never for the sake of distinction to oppose each other in the exercise of their spiritual gifts, but, by a humility of conduct, to show that they reckon others better than themselves —And this he urges upon them by the example of Christ, his character as God, his humility, and obedience unto death, even the death of the cross	6
St. Paul exhorts the Philippians to work out their own salvation with fear and trembling, knowing that it is God, by His Holy Spirit inwardly working in them, who affords them, after His sovereign pleasure, both the will and the power to accomplish their salvation..	7
The Apostle, comparing the faith of the Philippians to an acceptable sacrifice presented through his labours to God, assures them that he is willing and ready that his blood should be poured forth as the libation on that sacrifice ; and, should he be thus called upon to suffer, he entreats them to rejoice with him that he is accounted worthy of so high an honour—He trusts to send Timotheus to them ; for he knows no man who is so like himself in the interest he takes in their spiritual concerns : all the other teachers seek their own interests—Epaphroditus is highly commended.....	8

CHAPTER III.

St. Paul exhorts them to rejoice in the Lord—He cautions them to beware of the Jews, designated as they now were, cast out of the covenant by the same appellation which they formerly gave to the Gentiles—They are the true circumcision who have embraced the Gospel, and worship God not in the ritual observance of the Law, but in the spirit and perfection of it, making their boast in Christ Jesus—If, however, any of the Judaizing teachers have reason to boast of their outward rites and ceremonies, he has more reason to do so—Those things which he once counted as gain, he now counts as loss, that he may know Christ as his Saviour, and feel in himself the influential

INDEX.

	PAGE
power of his resurrection, by dying, as he did, a martyr to the truth of the Gospel, so that by any means he may attain to the resurrection of the dead.....	9
The Apostle would not have them conclude, from what he has just said, that he considers himself already to have attained to all that he wishes to be, or had become already perfect—He exhorts them to have the same glorious object in view, the prize of eternal life through Christ Jesus.....	11
St. Paul exhorts them in all spiritual things to follow after him, to keep their attention steadily fixed on those who walk in holiness and suffering, according as they have St. Paul, Epaphroditus, and Timothy, for an example—For many teachers, he grieves to relate, walk very differently from him; who are the opposers of the sacrificial death of Christ, whose end is perdition, whose God is their sensual appetites, who glory in the things which cause their shame—He reminds them that their real home and citizenship is in heaven, from whence they look for the Saviour of the world, who shall carry them thither, and shall alter the condition of their body, adjudged to death through sin, giving it a similar form to his own eternal and glorious body, according to that strong working by which he is able to subdue all things, even death and the grave, to Himself—Therefore, he entreats and charges all, as his beloved brethren, the objects of his strongest desires, his crown and rejoicing in the Lord on that great day, to stand fast in all the doctrines of the Gospel, as it becomes those so tenderly beloved by him, and who have the expectation of so glorious a change	11
CHAPTER IV.	
St. Paul exhorts them to rejoice in the hopes and privileges of the Gospel, in that spiritual happiness derived only through Christ; and again, he observes, it is their duty and interest to rejoice—To be anxiously careful or distressed about nothing, but, in every	

INDEX.

	PAGE
thing by prayer with thanksgiving make their requests known to God, who will give them His peace, which can be explained by none, which shall guard their hearts and minds through Jesus Christ.....	12
The Apostle, finally, exhorts them to the practice of every thing that is just, honourable, pure, and holy; all that is calculated to promote the general good of mankind, and is therefore worthy of praise; and those things, also, in which they have been instructed by him, and have received by faith as a revelation from God, and He, the God of peace, shall be with them...	13
The Apostle, in returning to his own affairs, thanks God for their liberality to him—At the same time, he affirms that he does not speak this for the purpose of obtaining further supplies for his own necessities; for he has learned under every circumstance and privation to be contented; satisfied that the providence and goodness of God would determine the best for him—He concludes with a doxology	13
The Apostle sends salutations to every saint at Philippi —He concludes with his usual Apostolical benediction, sealed with an Amen, to show his sincerity in all the things he had written to them.....	13

INDEX TO COLOSSIANS.

CHAPTER I.

	PAGE
St. Paul begins his Epistle by assuring the Colossians that he was appointed an Apostle of Christ by the will of God.....	3
The salutation of Paul and Timothy, who do not cease praying that the Colossians may be filled with a perfect knowledge of divine things, and that they may be spiritually strengthened, according to His glorious power, so that they may be able to bear all things with the greatest patience and long-suffering, and even with joy, feeling that by so doing they please God.....	4
To prove to them the efficacy of Christ's death in obtaining pardon for the sins of man, the Apostle describes the divinity and supereminent dignity of Christ, the Creator and Cause of all things that had a beginning, visible and invisible, who created every thing both by and for himself—He existed before the creation of all created things, and must have been, therefore, the true and self-existing God; and, as His power created all things, so does it also preserve them—For, as from Him all being was derived, so by Him also must it subsist, and He is the Head of the Church, which He considers His spiritual body—By His incarnation He is the first cause or beginning of the Church, and the first who rose from the dead in a glorified human form, that in all things, both in His divine and human nature, He may have the pre-eminence—For it pleased the Father that in Him all the majesty, power, and mercy of the Godhead should be made manifest, or dwell, and having by the blood of His cross made peace between God and man, and by	

INDEX.

	PAGE
this means broken down the wall of partition between Jews and Gentiles, He has reconciled them to Himself, with all things in heaven and earth, whether they be men or angels, forming them into one holy and spiritual society—Of these glad tidings St. Paul was appointed a minister	5
CHAPTER II.	
St. Paul, as the minister of Christ to the Gentiles, assures them that he rejoices in his sufferings, according to the dispensation of the Gospel, which God gave to him for their benefit, that he might accomplish the purpose of God, as predicted by His prophets; even the mystery of redemption through faith to the Gentiles, which has been hid for many generations, but which is now made fully manifest; which is Christ dwelling in them, giving through His blood pardon for sins, and through His Spirit the hope of their glorification—Whom the Apostles preach, warning all men of their sin and danger, and instructing them in all spiritual wisdom—For which end he labours, striving with all his might; that, knit together in love, and in the full assurance of the riches of Christianity, they may acknowledge the mystery of God through Christ, in the salvation of both Jews and Gentiles, in whom and in His Gospel are hid all the treasures of divine wisdom and knowledge—He cautions them against the enticing words of human philosophy; that, as they had been instructed in the purity of the faith, they might abound more and more in its fruits, with thanksgiving to God for having called them to be partakers of its blessings.....	7
The Apostle cautions them against the Judaizing teachers, who inculcate the worship of angels and the abstinence from animal food, which things are, according to the traditions of men, and the first elements of religion, given in the Mosaic law; for their salvation is made complete in Him, who is the Supreme Head and Governor of all created things of whatsoever	

INDEX.

	PAGE
rank—In whom (and not to the angels) they are also circumcised, and enabled, by the operations of the Holy Spirit, to renounce all the deeds of the sinful flesh—Christ having despoiled the rulers and delegated powers of darkness of their dominion, He made a display of His conquest openly, by triumphing over their power in His glorious resurrection from the grave.....	8
From the consideration that mankind are delivered from the power of sin and eternal death by Christ alone, the Apostle exhorts them not to allow any one to condemn them as it concerns the distinctions between meats and drinks in the Mosaic law, or in respect of its festivals and Sabbaths; which observances were only the types or shadow of good things to come, their substance being all fulfilled in the person of Christ, and in the spiritual blessings of His religion.....	9
The Apostle warns them against doctrines which may have an appearance or display of wisdom, but which are, nevertheless, a worship founded on the will of man, voluntarily performed with seeming acts of humility, mortification, and severity.....	9
CHAPTER III.	
He exhorts the Colossians, as those who were elected of God to the high privileges and blessings of the Gospel, to put on the spiritual character of the new man; to be pure and holy in the service of God, as His beloved children, practising all the Christian graces and dispositions, and over all these graces of the inward man to put on love, which is the perfection of the Christian character, uniting in itself every virtue—They are exhorted in whatever they do, in all their conversation and in every action of their lives, to do all in the name and for the glory of the Lord Jesus Christ, and to offer their praises and thanks to God the Father, in His name, and by His mediation, and not by that of angels.....	11

INDEX.

	PAGS
The Apostle, from general directions for their Christian conduct, proceeds to exhort them, on the same principles of love and obedience to Christ, to the performance of the relative duties of life.....	11
CHAPTER IV.	
The Apostle commands all, in their different relations and stations in life, that they may be enabled to fulfil their respective duties, to persevere in earnest prayer to God, guarding against negligence and inattention, and, with thanksgiving, to acknowledge the blessings they had received; praying also for the Apostles, St. Paul himself being now, for the cause of the Gentiles, in bonds.....	12
St. Paul sends Tychicus to relate to them in a more particular manner his situation and circumstances at Rome—He presents the salutations of the brethren who were with him by name, and desires them to receive Marcus with all respect and affection, and Justus; for these only of the circumcision had been his fellow-labourers in preaching the Gospel in sincerity at Rome, and had been a consolation to him—Ephaphras, Luke, and Demas, greet them—He desires them to salute in his name the Christians of Laodicea, with Nymphas and the Church which is in his house; and, after this Epistle had been publicly read among them, to take care that it shall be also read in the Church of the Laodiceans, and that the Epistle from Laodicea, which is supposed to have been the Epistle to the Ephesians, shall be read in their own Church—He encourages Archippus in the work of the ministry, and then authenticates the Epistle by writing the salutation in his own hand—He concludes with the Apostolic benediction.....	12

INDEX TO I. THESSALONIANS.

CHAPTER I.

	PAGE
The introduction and salutation.....	3
St. Paul derives his first argument for the truth of Christianity from the miraculous gifts of the Holy Spirit—He rejoices in, and commends, their steady adherence to the Christian faith.....	3

CHAPTER II.

From the Christian character, conduct, and sufferings of the preachers of the Gospel, St. Paul demonstrates its truth, and thanks God that the Thessalonians had received it, not as a system of philosophy, but as the word of God, which was shown by its influence on their conduct.....	4
St. Paul shows the persecuting spirit of the Jews, by which the power of the Gospel and the faith of con- verts is tried—Their repugnance to the Gospel being preached to the Gentiles—Their iniquity and destruc- tion—He declares his love for the brethren, and his desire to see them, which has only been prevented by the influence of Satan over the hearts of his op- ponents.....	6

CHAPTER III.

St. Paul declares his anxiety for the Thessalonians, and reminds them that he had sent Timotheus to confirm their faith, and to comfort them in those various af- flictions to which all Christians, as they had been before warned, were exposed.....	7
St. Paul declares himself comforted by Timothy's ac- count of them—He desires another opportunity of seeing them again, and prays for their perseverance in holiness till the coming of Christ.....	7

INDEX.

CHAPTER IV.

	PAGE
St. Paul shows the Gentile converts the necessity of holiness and purity, and warns them against those vices to which they had been before addicted, and which were still practised by the heathens—He exhorts them to brotherly love and industry in their callings.....	8
St. Paul warns them against those zealous Jews who would deprive them of their hope of future happiness—They are called upon not to indulge, as the heathen did, in immoderate grief over their dead, whom they supposed would not rise again—As an additional evidence of the great truth of the resurrection, St. Paul describes its manner, as he had been taught by Christ Himself.....	10

CHAPTER V.

St. Paul shows the necessity of holiness from the sudden and terrible appearance of Christ, and the inevitable destruction of the wicked, and of those who are not prepared for the day of His coming—Those who continue firm in the faith and practice of the Gospel are comforted with the assurance that this day will be a day of salvation to them through Jesus Christ...	11
St. Paul admonishes them to have a due regard for their spiritual instructors, gives various other impressive exhortations, and concludes with prayers and salutations.....	11

INDEX TO II. THESSALONIANS.

CHAPTER I.

	PAGE
St. Paul's salutation.....	3
He rejoices at their constancy under persecution, and assures them that their patient endurance is an evidence of a future judgment, when they will receive their reward.....	3
St. Paul predicts the coming of Christ to judgment, and the everlasting destruction of all those who have rejected His Gospel.....	4

CHAPTER II.

The Apostle here begins to rectify their error with regard to the speedy coming of Christ to judgment—He warns them against any pretended revelations or spurious epistles, and calls to their memory what he had already told them, that a grand apostasy must first take place, the character of which he fully describes.....	5
He rejoices over the Thessalonians, and exhorts them to continue steadfast in the doctrines in which they had been instructed.....	6

CHAPTER III.

St. Paul here advises the Thessalonians how to act towards those who still continue to live a disorderly and idle life, contrary to the express command they had received from him—His prayer and blessing.....	7
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---

INDEX TO I. TIMOTHY.

CHAPTER I.

	PAGE
The salutation.....	2
St. Paul explains the design and use of the law, which he shows to be perfectly consistent with Christianity, as it enforces moral goodness and condemns all kinds of wickedness	3
St. Paul digresses to enlarge on the goodness of Christ in making him an Apostle of this glorious dispensa- tion, and, from God's mercy to himself, he invites all sinners to repentance.....	4
St. Paul reminds Timothy that he had been appointed by prophecy to the Christian ministry, and exhorts him to persevere in the purity of the faith and a good conscience—Alexander and Hymeneus, who had per- severed in neither, are punished for their impiety.....	5

CHAPTER II.

In opposition to the Judaizing Christians, St. Paul com- mands the Christian converts, in the benevolent spi- rit of the Gospel, to pray for all men, whether Jews or Gentiles, and especially for kings, and those in autho- rity, of whatever nation or country—He declares this to be acceptable in the sight of God, who would have all men saved, and with whom there is only one Me- diator between God and men of all nations—St. Paul is appointed to make these truths known to the Gen- tiles as well as to the Jews.....	5
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---

The duty of prayer is again enjoined—Men are com- manded to offer up public prayers; which are not to be confined to the synagogue, or the temple at Jeru- salem, but, if offered with devotion, are acceptable in every place—Christian women are exhorted to good works and to silence—Their dress is to be consistent	5
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---

INDEX.

	PAGE
with their holy profession—The woman, on account of her transgression, is to be subject to the man—The curse denounced against her will be mitigated on the condition of faith and holiness.....	5
CHAPTER III.	
The qualifications of a Bishop are described.....	7
The qualifications of the Deacons are enumerated—Their wives are to be examples to the people.....	8
St. Paul encourages Timothy in his ministerial duties by reminding him of the sublime doctrines of the Christian religion.....	8
CHAPTER IV.	
By the Spirit of God, St. Paul foretells the apostasy of the Christian Church, and describes the character of its corruptions, intimating thereby that the Judaizing teachers were some of those who were preparing its way—Timothy is cautioned against all tendencies to these corruptions, and exhorted to inculcate the practice of virtue and piety, as the only profitable and acceptable service of a Christian; and he is enjoined to enforce this important truth, although for so doing he will be reproached and persecuted.....	9
St. Paul gives Timothy directions as to his own conduct, and warns him to put away all subjects of speculative teaching; to become an example to the Church; to devote himself to the ministry, to reading, study, meditation, and self-government; for in so doing he should save himself and be made the instrument of salvation to others.....	10
CHAPTER V.	
Further directions are given to Timothy for the better success of his teaching—He is instructed as to his conduct to the elders, to young men and women, and to widows who were maintained by the charity of the Church—None were to be admitted under sixty years of age, lest, if younger women were received and for-	

INDEX.

	PAGE
bidden to marry, they might renounce Christianity, or bring disgrace upon the Christian name.....	11
Timothy is directed in his conduct towards the Elders, or the Pastors of the Church—Good ministers worthy of double honour and emolument—A suitable provi- sion to be made by the Church for them—The Elders are to be reproved only on the fullest evidence, and then publicly, as a warning for others—Timothy is solemnly charged to be strictly impartial in his ad- ministration, and to ordain Elders with the greatest care and circumspection, after a faithful examination into their characters, that he may be pure from any future act of guilt or misconduct—St. Paul advises him, in a parenthesis, as to his health.....	12
 CHAPTER VI.	
Because Christianity does not alter the relations of so- ciety, servants are to be commanded to pay due de- ference even to their heathen masters—They are more especially cautioned to pay the same obedience to their Christian masters, and not to permit their bro- therly union as Christians to interfere with their known duties.....	12
The Judaizing teachers condemned, who hold different doctrines, absolving men from their civil duties— They are reproved for their controversies and strifes of words, and for preferring their own temporal gain to the honour of God and the advancement of His truth—Contentment is enforced in every station, from the vanity of all earthly possessions—The great dan- ger of an immoderate love of riches	13
Timothy, as divinely inspired, is called upon to refrain from these evil practices, and to follow after godliness —St. Paul charges him, as in the presence of God, and in consideration of the great day of judgment, that he continue steadfast in the faith, conscientiously discharging his office and avoiding all worldly and sordid motives—The Apostle concludes by describing	

INDEX.

	PAGE
the great glory of Christ which will be hereafter manifested.....	15
Timothy is charged to admonish those who are rich not to trust in their uncertain possessions, but in God who is the giver of them—They are exhorted to be rich in good works, that they may prepare for themselves more durable and eternal blessings.....	15
St. Paul ends as he began the Epistle, by again exhorting Timothy to be steadfast in the Christian doctrine, avoiding all philosophical and useless speculations so strenuously advocated by the false teachers.....	15

INDEX TO II. TIMOTHY.

CHAPTER I.

	PAGE
St. Paul, in his introduction, asserts his Apostolical authority, and declares he hopes for eternal life through Jesus Christ, not by the law of Moses.....	3
St. Paul thanks God, whom he worships according to the manner of his ancestors, that he has a constant remembrance of Timothy in his prayers; that he is mindful of his tears at their parting—He thanks God also for Timothy's undissembled faith—He calls upon him to improve the gifts of the Holy Spirit, by exercising them in defence of the Gospel at all seasonable occasions—For, Christ having given his faithful followers the spirit of courage and wisdom, he ought not to be ashamed of the truth, which is the testimony of Christ; or of St. Paul, His prisoner, (as the Judalizing teachers were,) but become a partaker of the afflictions of the Gospel in proportion to the ability given—God, having saved all mankind from the ruin of sin, has invited them to become His chosen people, according to His free grace and favour, which was ordained from the beginning of the world, but is now made manifest by Jesus Christ, who hath made death ineffectual, by the eternal life of the soul after death, and the incorruption of the body after the resurrection: which things are illustrated in His own Person—His divine appointment to the Apostleship, that he might instruct the Gentiles in the doctrines of salvation—His past and present persecutions on that account have not shaken his faith in Christ.....	3
St. Paul exhorts Timothy, in the midst of dangers and oppositions, firmly to hold fast the plan of salvation	

INDEX.

which he had received from him through faith, and love of Christ; and to keep the Gospel, which is deposited with him, pure from all false doctrine, by the Holy Spirit within Him—He shows the necessity of steadfastness in the faith, by mentioning the defection of many Asiatic Christians, on account of his disgrace and suffering, (chap. iv. 16)—The Apostle prays that Onesiphorus, who still acknowledged him and ministered to him in his prison, might be rewarded for his kindness, and that he may find mercy in the Lord Jesus in the day of judgment—The Apostle exhorts Timothy also to be strong in grace, and to commit those truths which he had received from St. Paul, and which had been confirmed by many witnesses, to men of approved fidelity, who, after his departure, may be able to teach others also—Like a true soldier, he is to keep himself unencumbered by secular occupations, that he may be devoted to the service of Christ; for, if any man contend in the public games, he is not crowned, unless he strive according to the prescribed rules; the husbandman must first labour before he can partake of the fruits of the earth; so also must the Christian minister fulfil his functions in the manner prescribed by Christ, and labour in His spiritual vineyard, before he receives the promised reward—The Apostle desires him seriously to consider these things, and prays that the Lord will give him understanding in all religious matters..... 5, 6

CHAPTER II.

The Apostle desires Timothy to remember that the fundamental doctrine on which the Gospel is founded is the resurrection of Jesus in His human form from the dead—He is now suffering, as a malefactor in bonds, on account of the Gospel; but, as his enemies cannot bind the Gospel, he patiently endures all things for the sake of the Gentiles, that they also may obtain the blessings of salvation; for it is certain that those who die with Christ in the flesh will also

INDEX.

	PAGE
live with Him in glory: that those who suffer with Him will reign with Him; but those who through fear deny Him, He will deny also at the day of judgment—For, though man may be unfaithful, God remains faithful to all His promises and threatenings, and cannot act contrary to Himself.....	5
The Apostle commands Timothy to put the Ephesians in mind of these great motives to faithfulness, charging them, as in the presence of Christ, not to contend about words, to become himself a workman approved of God, seasonably distributing the word of truth, resisting all profane and empty declamations, which lead to greater impiety, destroying the soul as a gangrene does the body—Such are the doctrines of Hy- meneus and Philetus, who have greatly erred from the truth, asserting that the resurrection was accomplished when men believed—Notwithstanding these defections, the Church of God being built on the foundation of the Apostles, their authority stands firm, having this inscription engraved on it: “The Lord know- eth them that are His.”—In a great man’s house there are vessels of gold and silver, wood and earthenware, some to honourable, some to a dishonourable, use; so in the House or Church of God there are teachers of different characters, some engaged in the honourable work of the ministry, others in the dishonourable one of leading men into error—He who cleanses himself from such debasement will become a vessel of honour, consecrated and profitable to God’s use, who is Head of the Christian Church.....	7
That Timothy might become a vessel consecrated to the use of God, St. Paul admonishes him to refrain from all youthful passions, the lust of ambition and power, and diligently to pursue righteousness, fidelity, love to God and man, and peace with all, particularly those who have a pure desire to glorify God’s name; to reject the foolish notions and practices of the Ju- daizers; to use no violent methods; to be gentle, prac-	7

INDEX.

	PAGE
tising the virtues he recommends, in meekness instructing the opposers, if by God's grace they may be brought to the acknowledgment of the truth, being taken alive by the servant of God from the snares of the Devil, the errors and sensuality of the Judaizers, that they may be preserved from destruction, and awake from the intoxication of sin, that they may see their danger, and know and do the will of God	8
CHAPTER III.	
The Apostle alludes to the grand apostasy predicted, (2 Thess. ii. 3-12; 1 Tim. iv. 1-5,) and describes the pernicious influence of corrupt doctrines on the morals and hearts of men.....	8
St. Paul describes the character of the Judaizing teachers, who, by their doctrines, were preparing the way for this apostasy, and compares them to Jannes and Jambres, two of Pharaoh's principal magicians, who opposed Moses by false miracles, (Exod. vii. 10-22,) in the same way the former did the Gospel—But the Apostle predicts they shall not be permitted to prevail, or to proceed much further; for their folly, or imposture, shall become as evident as that of the magicians of Egypt.....	8
The Apostle, having shown the character of the wicked Judaizers, declares his own example and doctrine, by which the true doctrine may be as easily ascertained as in the preceding case of Moses and the magicians —He mentions his persecutions and dangers, (Acts xiii. 50-52; xiv. 5, 6, 19-21,) from which he had been miraculously preserved, and asserts that all in the Apostolic age, who live according to the pure Christian doctrine, will be persecuted—The false teachers will escape by living ungodly, increasing in wickedness, deceiving others and themselves willingly—Timothy is entreated to adhere steadfastly to the Christian doctrines, knowing that he has been instructed in them by an inspired Apostle, and from his earliest	8

INDEX.

	PAGE
infancy had been acquainted with the writings of Moses and the Prophets, (Matt. xxii. 29; John v. 39, x. 35,) which, typifying and predicting the great truths of the Gospel, were able to make him wise unto salvation, by confirming him in the faith of Jesus Christ—For the Old Testament is divinely revealed, profitable for teaching the doctrines of the Gospel, for confuting those who should deny them, for correcting erroneous opinions, and for instructing mankind in the nature of the Gospel dispensation, (Luke xxiv. 27; John v. 39–46)—The Christian minister is made perfect in his religious knowledge and duties, and qualified for his important office of teaching, by rightly understanding the Jewish Scriptures.....	9
CHAPTER IV.	
The Apostle, having reminded Timothy of the great advantages he enjoyed, and the duties of the Christian minister, charges him in the presence of God, and as he hopes to appear before the tribunal of Jesus Christ, to be diligent and faithful in his office; to proclaim the doctrine of Christ crucified, at all times and seasons; patiently confuting, rebuking, and comforting, as occasion requires—For in the time of the apostasy they will not endure the practical truths of the Gospel, but will multiply to themselves teachers after their own desires and lusts, turning from the Christian doctrines to listen to fables and delusions—St. Paul entreats Timothy to be vigilant in opposing the beginnings of these corruptions, patiently to submit to persecutions, and faithfully to discharge all the duties of his ministry, as he himself is soon to be put to death, (Phil. ii. 17)—He is not discouraged; for he has kept the faith of Christ uncorrupted, and expresses his strong confidence that he shall receive the glorious reward at the day of judgment	10
The Apostle desires Timothy to come to him, accompanied by Mark the Evangelist, perhaps that they may witness his death, and be confirmed in the faith	

INDEX.

	PAGE
—He shows that he is now left only with Luke, as Demas hath forsaken him in his extremity, from the fear of persecution—He sends Tychicus to Ephesus, to release Timothy, and desires him to call at Troas—He mentions the opposition of Alexander the copper-smith, (Acts xix. 33,) and cautions Timothy against him as a constant and incorrigible opposer of Christianity, (1 Tim. i. 20)	11
The Apostle acquaints Timothy that in his first defence he was forsaken by his fellow-labourers through fear—He prays for their forgiveness—But the Lord stood by him, and strengthened him, that the Gospel might be fully known, and that all the Gentiles might hear the boldness with which their privileges had been asserted—He was delivered from that great danger—He does not expect to be delivered on the present occasion, but he feels assured he shall be preserved from betraying his faith and constancy, and that the Lord will bring him into his heavenly kingdom—His doxology is addressed to the Lord Jesus, as a Divine Being	12
The Apostle sends his salutations, and repeats his desire that Timothy should come to him speedily—He prays that Jesus Christ may be with his spirit, and ends with his usual benediction	12

INDEX TO TITUS.

CHAPTER I.

	PAGE
St. Paul's salutation.....	3
St. Paul enumerates the necessary qualifications required of those whom Titus was appointed to ordain, more especially as the teachers were called upon to oppose and confute the Judaizing Christians, who were endeavouring to influence the Gentile converts	4
St. Paul draws the character of the Cretians, particularly the Judaizing teachers.....	4

CHAPTER II.

St. Paul directs Titus to enforce Christian virtues, in opposition to the vices of the Cretians and the rites and ceremonies they wished to introduce.....	5
Titus is further commanded to illustrate the purity of his doctrine by his own personal example.	5
Titus is directed to exhort servants to fidelity, on Christian principles—He is reminded that the Christian religion is equally binding upon all ranks and descriptions of people, holding forth the same hope, and requiring the same holiness from all.....	6

CHAPTER III.

Titus is directed, in opposition to the Judaizing Christians, to impress upon the minds of his converts the duty of submission to their civil governors, of whatsoever nation or religion ; and, from the consideration of the great love and mercy of Christ towards themselves, Titus is desired to inculcate the duty of brotherly love and kindness to all.....	7
---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---

INDEX.

	PAGE
St. Paul commands the teachers of Christianity to avoid the discussion of useless questions and speculations	8
St. Paul directs Titus in what manner he is to proceed with respect to heretics.....	8
Titus is directed to proceed to Nicopolis, on the arrival of Artemas or Tychicus, and to provide for Zenas and Apollos if they should pass through the island.....	8
St. Paul's salutations and conclusion.....	8

INDEX TO PHILEMON.

St. Paul writes his Epistle to his friend Philemon, to intercede with him in favour of his slave Onesimus, who had fled from the service of his master to Rome, in which city he had been converted to Christianity by means of the Apostle's ministry—As, therefore, St. Paul was writing on a matter of private business, he addresses Philemon as a friend, and not in the character and authority of an Apostle—Timothy unites in the salutation to Philemon, to the beloved Apphia, to Archippus, and to the Church at his house—His benediction—He tells Philemon that he thanked God always in his prayers for the increase of his faith towards Jesus Christ, and his love towards the Christian brethren; and he prays also that the communication of his liberality, which is the fruit of much faith, may be efficacious in bringing others to the knowledge of every good disposition that is in him in Christ Jesus—For they themselves have much joy and consolation in his love, more particularly on account of the poor saints who were driven from their homes for the name of Christ, and went about preaching the Gospel, whom the riches of Philemon had relieved.....3

St. Paul declares, on account of the love he bore to Philemon for his benevolent and kind exertions, that though, as an Apostle of Christ, he might have commanded him to do what was fit in the affair he was about to mention, yet he prefers beseeching him, by his own love for him, and by that which he has shown to the saints, for his son Onesimus, whom he has begotten to a spiritual creation, and has sent back again

INDEX.

PAGE

at his own desire—"Do thou therefore," St. Paul entreats, "receive him into thy family, who is, as it were, my own bowels, my son, a part of myself, whom, being so useful to me, I would have detained with me, that he might have ministered to me, thy spiritual father, in my bonds for the Gospel, and performed those offices which thou wouldest have done if thou hadst been at Rome. But, without knowing thy mind on the subject, I would not keep him with me, that the benefit conferred on me in pardoning him should not be from necessity, but from thine own good will—For he departed for a season, that, by the providence of God, he may be restored to thee for ever: not now as a servant, but as a beloved brother in the Lord, and more particularly dear to me, but how much more to thee, as being a part of thy family, and now being made a member of thy heavenly family, the Church of thy house—If thou consider me a partner of thy affection, receive him as myself, as he is, as it were, a part of me, and, in receiving him, thou receivest me—if he have wronged, or owe thee aught, place it all to my account: I will discharge all he owes thee; and I promise to repay thee in mine own hand, as I do not desire this favour to be granted me from the consideration of how much thou art indebted to me, although thou owest me thine own self, thine existence as a Christian—Let me therefore have profit from thee in the Lord; gratify the earnest longing of my soul in this, and receive him again into thy family—Having confidence in thy obedience, from the knowledge I have of thy Christian excellencies, I wrote unto thee in the full persuasion that thou wouldest do even more than I request"—He sends the salutations of Epaphras, their minister, and others, with him, and concludes with his blessing to Philemon and the Church at his house.....	4
------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---

INDEX TO HEBREWS.

CHAPTER I.

The Apostle begins by asserting that the Jewish and Christian revelations were given by the same God, and infers, therefore, that they must agree together and explain each other—The superiority of the Gospel is asserted, being given by the promised Son of God, the appointed heir of all things, who, being the manifested glory and incarnated representation of the invisible Father Almighty, and sustaining the universe by His power, having made an atoning sacrifice of Himself for the sins of men, had returned in His human nature to that majesty with the Father which was essential to His divine nature before the world was made

PAGE

3

To prove his proposition, (the pre-eminence of Christ above all created beings,) St. Paul asserts the divine character of the Son of God as distinct from and superior to the nature of the angels—His name is greater than theirs by inheritance, or natural right, (Ps. ii. 7;) He is an object of worship to angels, (Ps. xcvi. 7,) who are His spiritual ministers and servants, (Ps. civ. 4;) His government extends over both worlds, and exists forever; and for His love of righteousness, shown by His incarnation and death, He is anointed in His human nature with the gifts of the Holy Spirit, above all the prophets, priests, and kings who had preceded him, uniting the three offices in His own person—Still further to prove the superiority of Christ, he affirms, in the words of David, (Ps. cii. 25-27,) that Christ created both the heavens and earth; that these shall be done away with by Him, and exchanged for a new heavens and a new earth.

INDEX.

	PAGE
but He shall remain unchangeable, and essentially the same to all eternity—Christ is greater than the angels; for to none of them has the Father Himself given the character of Son, (Ps. ii. 7.) and universal dominion: they are ministering spirits, subjected to Him, and employed by Him for the benefit of mankind	3, 4
CHAPTER II.	
In application of the preceding argument, St. Paul shows the necessity of the utmost attention and obedience to the Gospel of Christ—He infers, from the punishments inflicted on the apostate Israelites of old, the greater condemnation of the apostates from the Gospel, which offered greater hopes of salvation, and was first revealed by Christ Himself, and was afterwards confirmed to mankind by the Apostles, who had received it from Him, God bearing his own testimony to its truth by miracles and the gifts of His Holy Spirit—And this testimony is superior to that of angels; for the future world, which the Gospel promises, is not put in subjection to angels, but to Christ.....	5
The Apostle, in allusion to the objections entertained by the Jewish doctors against the divinity of Christ, proves, in the words of divine revelation, (Ps. viii. 4-6.) that it had been predicted that He who was God should visit man and be made lower than the angels, that all things might be subjected to Him—At present, all things are not subjected to Him, wicked men and angels being unsubdued by His power; but Jesus, in the form of man, has tasted death for every one, and has been crowned with glory and honour; which are sufficient proofs that His power will finally prevail	5
The Apostle shows the benefits accomplished by the incarnation and death of Christ—It was the means appointed by God for the redemption of man; that both He who sanctifies or makes atonement, and those who are sanctified, may be of one nature; for	5

INDEX.

	PAGE
which cause David (Ps. xxii. 22-25) has predicted He is not ashamed to call them brethren—By His incarnation His brethren are admitted, as Isaiah (chap. viii. 18) has foretold, to a new relation to the same Heavenly Father—The children whom Christ was to save being of a mortal nature, it became necessary that Christ, who was to die for them, should be of the same nature, and, as their representative, depose the Devil, who had the power of bringing in sin and death on all mankind, and deliver them from his bondage—For He took not hold of angels to redeem them, but He saved from destruction the seed of Abraham—It was expedient for Christ to be made like to His brethren, that He might be a faithful High Priest in things pertaining to God, enforcing His laws, worship, justice, and mercy; and at the same time make an atonement for men, delivering them from the evil and power of sin, and obtaining for them through His blood a heavenly inheritance; and, having Himself endured the trials and sufferings of the human nature, he is more effectually able to succour those who are tempted, and to judge of its weaknesses and imperfections—The inference is, that His incarnation and death are no arguments for His inferiority to prophets or angels—He took upon Him the nature of man, for man's redemption, without any prejudice to His divinity.....	6
CHAPTER III.	
The Apostle, after having proved the superiority of Christ to angels, now shows His superiority as the Apostle and High Priest of the New Covenant, to Moses and Aaron, the apostles and high priests of the Old Covenant—Moses was faithful over the house of God, (Num. xii. 7; the Israelites of old,) as teacher, lawgiver, and prophet; bearing testimony in the types and ceremonies to Jesus Christ and His Gospel, who is entitled to more glory than Moses, because He was the Lord and Builder of that house of which	

INDEX.

Moses was only servant—Christians are now the house and family of Christ, if they continue in His faith, as the obedient Jews were the disciples and house of Moses.....	7
The Apostle applies this argument to the Hebrews, in the words of the Holy Ghost (Ps. xcvi. 7-11) addressed by David to the Jews of his time—He then exhorts them to take care that there is not in them also an evil heart of unbelief, leading them to apostatize from the Gospel of Christ, and to exhort each other against the deceitfulness of sin, that they should not prefer Egypt to Canaan, the bondage of the world to the service of God, (Num. xiv. 3, 4)—Those only who are steadfast in the faith can be partakers of the blessings of the Gospel—The necessity of perseverance, and of immediate attention to it, is shown from the saying of the Holy Ghost, who calls upon them now by the Gospel, as He did the Israelites of old, (Num. xiii. 26 and xiv. 1-31,) to enter into rest—There was a remnant then, as now, who believed, to whom the promises of God were fulfilled—Those who were disobedient and believed not, after repeated demonstrations of God's power, were for their infidelity excluded by an oath from the promised rest of Canaan, (Joshua v. 6,) and perished in the wilderness, (Num. xiv. 20)—The Apostle here implies, that the natural seed of Abraham were heirs of His covenant only through faith.....	8

CHAPTER IV.

The Apostle remarks on the typical signification of the rest of Canaan—From the consideration that the Israelites lost it through unbelief and obstinacy, he exhorts the Hebrews to fear lest they should also fall short of the promise they had received—There is a heavenly rest promised to the faithful, (of which Canaan was the type,) not to be enjoyed in this life, but to be entered upon after its works have ceased, a Sabbath rest with God—They are admonished to use

INDEX.

	PAGE
every exertion of body and mind to enter into the rest of God, and not, after the example of Israel of old, to fall short of it—He describes the word of God now preached to them as a living and all-powerful principle, taking vengeance, and more cutting than any twoedged sword, penetrating into the soul and spirit, irresistibly separating the accountable spirit from the sensitive soul of man, and searching the most secret thoughts of the heart—The omniscience of Christ, the Judge of man, to whom they must give account	9
The Apostle shows the superiority of the priesthood of Christ to that of Aaron and all other high priests; and, in allusion perhaps to the Jews, who encouraged the Hebrew Christians to apostatize, because the Gospel did not enjoin propitiatory sacrifices, he affirms that the High Priest of Christians is the Son of God, who has passed through the visible heavens with the sacrifice of Himself, of which the Holy of Holies was a type; who, having taken the human into the divine nature, must ever feel for the infirmities of men, through whom all, instead of the high priest only, may approach the throne of grace, and, by the intercession of Christ, obtain seasonable assistance in the time of temptation	11

CHAPTER V.

As no man in the Jewish Church could take upon himself the dignity of a high priest, so Christ, the High Priest of the Christian Church, who possessed all the other qualifications, was also appointed to His office by God Himself, who declared Him to be His Son, as was evident from their own Scriptures, (Ps. cx. 4; ii. 7)—The Apostle asserts that, although Christ, the High Priest of the Gospel, was the Son of God, He was exposed in His human nature to the greatest and most agonizing sufferings, by which He learned the difficulty men find in obedience under affliction; and, being made perfect, as man, by suffering, he became

INDEX.

	PAGE
the Author of salvation to all who obey Him in His crucified human nature, and was constituted by God a priest for ever, after the order of Melchisedec.....	11
The Apostle reproves them for their slowness of apprehension in spiritual matters—Instead of being teachers of others, they themselves need to be taught the first principles of the oracles of God—He will not now discourse on the Christian principles as taught in the ancient oracles which are the foundation of religion,—repentance from works which merit death, faith in God, the doctrine of baptisms, and the laying on of hands on the sacrifice, as an acknowledgment that the offense deserved the death inflicted, or of the resurrection of the dead, and of eternal judgment: but he will show them, with God's assistance, the more sublime truths of the Gospel, as typified by the law and its sacrificial system.....	13
He declares that it would be impossible for those who have been thoroughly instructed in the Christian religion and made partakers of all its blessings, and were eye-witnesses of the powerful miracles by which it was confirmed and the miraculous operations of the Holy Spirit, who have apostatized from the faith of Christ, to be renewed again to an availing repentance—No stronger or higher evidence could be given them; and, by renouncing the Divine doctrine, they crucify the Son of God again, and publicly dishonour Him, rejecting the only sacrificial offering—The Apostle is persuaded better things of them, and that they will continue to be followers of those who, through faith and patience, inherit the promises.....	14
From the covenant made with Abraham, the Apostle shows the necessity of faith and patience, and that not his children by descent, but by promise, are made His heirs—He affirms that Abraham had long waited in faith and patience, when he obtained the beginning of the promise made to him (Gen. xii. 2, 3; xvii. 1-8) in the supernatural birth of Isaac; and, after his faith	

INDEX.

had been fully tried in his offering up, God confirmed His promise to him, and to his seed, of having their faith counted to them for righteousness, by an oath, (Gen. xxii. 16, 17)—That his believing posterity of all nations might be convinced of the unchangeableness of his purpose by two things, the promise and the oath of God, which, like Him, must be infinite and of eternal obligation, affording strong consolation to those who have fled for refuge in the hope of eternal life promised through faith in the Gospel, which hope is the soul's anchor, fixed on Jesus, who is within the veil, gone before them into heaven with the sacrifice of Himself, and made a High Priest for ever, after the order of Melchisedec..... 15

CHAPTER VII.

The Apostle resumes his subject,—the superiority of the priesthood of Christ to Aaron,—and endeavours to lead them on to perfection in the deeper mysteries of the Gospel by drawing a parallel between Melchisedec and Christ, (Gen. xiv. 18)..... 16

The Apostle shows the inferiority of the Levitical law and priesthood, by the substitution of another different system and order of priesthood—The Levitical priesthood not being able to accomplish the perfection or object for which it was ordained,—the pardon of sin by a sufficient atonement,—another priest was promised, after the typical and original priesthood of Melchisedec, (400 years before the law,) and not after the priesthood of Aaron, which, being changed, requires also a change of the law on which it was established—For Christ, of whom these things are spoken, (Psalm cx. 4,) belongs to the tribe of Judah, which had no right to minister at a Jewish altar—And it is yet further evident that both the law and the priesthood should be changed; for it is predicted that another priest shall arise, after the similitude of Melchisedec, who is constituted not according to the law, which is suited to the carnal nature of man, producing

INDEX.

PAGE

death, but according to the power of a more perfect system, which promises an endless priesthood and life, as God Himself has testified 17

The Apostle declares the abrogation of the former law relative to the priesthood, on account of its weakness and unprofitableness for the purposes of man's redemption—The law of Moses made no man perfect; but the introduction of a better hope and a better priesthood perfected and completed the law, and enables all, (and not the high priest only,) by the sacrifice of Christ, to approach before the altar of God—The priesthood of Christ was consecrated by an oath, to show its immutability, and its superiority to that priesthood which was established without an oath for a time only, to be changed at God's pleasure; by which solemn oath, Jesus was made surety of a better testament than that of Moses, in which there were many priests by reason of death—But the priesthood of Christ, confirmed by an oath, cannot pass on to any successor, because He lives for ever..... 18

The Apostle applies the argument by asserting that, as the priesthood of Christ is unchangeable, as Christ ever lives in the body, he is able to save to the uttermost those who approach to God through His mediation and intercession—Such a High Priest was suitable to man, who was holy and merciful, undefiled by any sinful infirmity, separated from sinners, and more exalted than all the angels of God, who required not, as the Jewish priests, to offer a daily sacrifice for His own sins, and then for the sins of the people—He offered no sacrifice for Himself, but for the people, once, on the cross—The Apostle, throughout, infers that those who apostatized from Christianity to Judaism left the perfect for the imperfect, and that which remained for ever for that which was now abrogated.. 19

CHAPTER VIII.

The Apostle asserts that, of all the things he had discoursed on the chief or principal was that Christians

INDEX.

have a great High Priest, who is exalted to the throne of God, a minister of the real holy places of the true Tabernacle, the heavens, which were erected by God, and not, as the Jewish tabernacle, by man—And, as every high priest daily offers gifts and sacrifices on earth, it is essential that Christ, as a High Priest, should have some sacrifice also to offer in heaven—On earth He could not have officiated as priest, as the family of Aaron were appointed to offer in the Jewish temple gifts according to the law, whose ministrations are a shadow or copy of the ministrations of Christ in heaven, as the tabernacle itself was a pattern of the things in the heavens (Heb. ix. 23) shown to Moses in the Mount..... 19

The Apostle affirms that the Christian priesthood is more excellent than the Levitical priesthood, because it is established on better promises,—the Old Covenant shadowing out, by temporal and secular blessings, the eternal and spiritual blessings of the New—Had it not been temporary and imperfect, there would have remained no occasion for another—The inefficiency of the Old Covenant, and the superior nature of the New, shown by God Himself, when He reproved the Jews by His prophet Jeremiah, (xxxi. 31-34)—The New Covenant was to be written on the hearts of men, influencing their actions, and not, like the Old, on stone—Instead of one family being set apart to teach their brethren, (Deut. x. 8,) all shall be eligible to the office of instructor, to teach the forgiveness of sins and iniquities, through faith in the blood and sacrifice of Christ—God, having promised a New Covenant, hath made the former Covenant old—Now that which has become useless, and has fallen into old age, is ready to disappear, or to cease to exist..... 20

CHAPTER IX.

The Apostle shows, from the nature of the tabernacle and the services performed therein, that they were typical of something better to be hereafter—With this

INDEX.

PA 72

view, he reminds them of the furniture in that part of the tabernacle which represented the visible world, called Holy, (Exod. xxv. 26-40,) and that also which was placed in that part of the tabernacle separated by the second veil, called the Holy of Holies—The tabernacle being thus arranged by divine direction, the priests always performed the service of God in the first part of it, which figured the worship men offer on earth to the invisible Deity—In the second part the high priest entered only, one day in a year, and there offered up the blood of a sacrificed beast for the sins of himself and the people, the Holy Ghost, by whom all this was appointed, thereby signifying that the way into God's immediate presence was not made manifest to men by the worship of the first tabernacle: which figure or shadow of future things remained in the Apostle's time, (in the temple service,) when gifts and sacrifices are offered which could not take away the guilt of sin from the mind, as they were the types only of the spiritual purity required when the worship of God should be reformed by the Gospel dispensation..... 11

Having described the ineffectual ministrations of the Levitical priesthood in the earthly tabernacle, the Apostle shows that Christ was the High Priest of those good things or services which were thus pre-figured; having entered as High Priest, with the sacrifice of His own blood, into the real holy places in heaven, and obtained for man everlasting remission of sin—If the ministrations of the law, by Divine appointment, served to cleanse the body for the tabernacle worship, and to redeem it from legal punishments, how much more will the blood of Christ, who, being raised from the dead by the Spirit, and having offered His sacrificed body without blemish to God, possess power to purify the spirits of men (adumbrated by the cleansing of the body by the law) from the pollution of sinful works, which merit death,

INDEX.

and fit them for worshipping God in heaven; and, on account of the efficacy of His blood, Christ is the Mediator of the new covenant or contract between God and man; making a real atonement for transgressions under the law of conscience and the law of Moses, which the legal sacrifices could not accomplish, that the Gentiles as well as the Jews might receive the promised inheritance..... 23

The Apostle proceeds, by proving that remission of sins could be obtained only by the death of Christ; God, whenever He entered into covenant with man, having made the death of an appointed sacrifice necessary to its ratification, thereby intimating that His intercourse with man was founded on the sacrifice of His Son—He shows, from the practice of both God and man, that the death of Christ was necessary to the establishment of the New Covenant, as no covenant was of force while the appointed sacrifice lived—For which reason the covenant at Sinai, which was a renewal of that under which Adam was placed in Paradise, was not made without blood, (Exod. xxiv. 5-9)—The tabernacle also, and the vessels of the ministry, were consecrated to the service of God by the sprinkling of blood, (Exod. xxix. 12)—And the law, with this view, appointed almost all things to be cleansed with blood, (Lev. xvii. 11; Numb. xix. 2-10,) and without the shedding of blood it allowed no remission of sin..... 23

The Apostle having demonstrated that there could be neither pardon of sin, nor admission into heaven, without the sacrifice of the death of Christ, it was necessary that the tabernacle and its utensils, which were the earthly representations of celestial things, should be opened to man, and cleansed from defilement by the sacrifices of bulls and goats, whose substituted life typified the vicarious sacrifice of Christ; but the real heavenly places themselves could be opened only to man by the actual offering of the

INDEX.

heavenly victim—Christ, not being an earthly High Priest, (viii. 4,) entered into heaven itself, presenting His crucified body there as the High Priest and Mediator between God and man, in the manifestation of the Divine presence for ever—His sacrifice, being more excellent than those of the Levitical priesthood, (which were continued emblems of the same,) required no annual repetition, or He must have suffered yearly since the world was formed—He offered Himself once for all, in the last of the dispensations of God, and by His one sacrifice He fulfilled and put an end to the typical sin-offerings of the Mosaic law, (Dan. ix. 24,) subduing sin, and obtaining in the human nature pardon for all, by the sacrifice of His flesh—And as all men, on account of Adam's transgression, are appointed by God once to die, and after that to appear in the judgment, so Christ, as the second Adam, suffered death (v. 8, 9) and made an atonement for the sins of the first, and, through him, of all mankind, that He might appear again, as the High Priest of the human race, in the glory of the Shechinah, (in allusion to the Jewish high priest on the day of purification, Numb. vi. 23-26; Luke i. 19-23,) to bless His people with eternal salvation.....	24
CHAPTER X.	
The Apostle, having fully asserted the inefficacy of the typical representations and ceremonies of the law, declares that, as a shadow or faint adumbration of the spiritual and eternal blessings which were to come by the Gospel, it can never by its emblematical sacrifices confer the real pardon of sin; which is further demonstrated from the annual repetition of the legal sacrifices, when the people's former sins were still remembered, and confessed as unpardonable and unexpiated; and the impossibility that the blood of animals could take away the sins of accountable moral agents	25
The Apostle, in the words of David, (Ps. xl. 6-8, <i>Septuagint</i> ,) points out the design of the legal sacrifices, and	

INDEX.

	PAGE
the manner in which Christ fulfilled them; it being impossible that sin could be removed, or the Divine justice satisfied, by all the typical and atoning offerings and sacrifices of the law—A body was prepared for Christ, that He might do the will of God, to suffer and die for men, as was predicted in the volume of the Mosaic law and prophecies—The Apostle argues from this prophetic psalm that, as God has declared He willed no longer the sacrifices prescribed by the law, and as Christ has fulfilled them all by accomplishing man's redemption according to the appointed will of God, it is evident the first and typical sacrifices are abolished that the only real and permanent sin-offering of the Gospel may be established,—the sacrifice of flesh in the body of Christ, which is the appointed will of God for the sanctification of men... 26	
The Apostle points out the difference between the efficacy of the legal sacrifices and the sacrifice of Christ, and the difference between the Levitical priesthood and the priesthood of Christ—The former were many, and made daily offerings, without being able to take away the smallest sin; but Christ, once for all, by His one offering, which is for ever efficacious in the presence of God, has put away all sin, and has obtained eternal pardon and life for those who are sanctified by faith in this atonement, as is testified by the Holy Ghost, (Jer. xxxi. 33, 34, and viii. 10-12,) and where a perfect pardon is obtained, whereby God is reconciled to man, there can be no need of any further sin-offering; consequently, the Jewish ritual must be abolished..... 25	
The Apostle, having ended his doctrinal arguments, exhorts the Hebrews—as they now have full access to heaven itself, through the blood of Christ, a great High Priest, offering up His own sacrifice in heaven, the true house of God—to approach the throne of God with a sincere heart, and faith in the blood of Christ, spiritually cleansed, (Numb. xix. 2-10; Lev. xvi. 4; Numb. viii. 7;) to be steadfast in the confession of	

INDEX.

246

their hope of eternal life; for God is faithful, who has promised it through Christ; assisting each other under trials, and exciting to love and good works; not absenting themselves from the worship of God, as some of the Christian Jews did, on account of persecution, or prejudice against the Gentile converts; but exhorting and comforting one another the more, as they see the judgments of God approach on the Jewish nation 27

The Apostle, from the fear that the neglect of Christian communion should lead to apostacy, declares that for those who renounce Christianity, after having been convinced of the truth, there remains no other atonement for sin, but a dreadful expectation of judgment, which will destroy the Jewish nation, as the opposers of God, (Num. xvi. 35, and 2 Thess. i. 7, 8,) which was fulfilled in the destruction of their temple and city by fire—For if those who denied the divine authority of Moses's law, who was only a servant, died without mercy, (Num. xv. 30; Deut. xvii. 6,) how much more severely will they be punished who have rejected and treated with contempt the Son of God, and have counted His sacrificial blood, that ratified the new covenant of their redemption, as that of a common or unholy person, and who have insulted the Holy Spirit, by whose gifts the truths of the Gospel were confirmed—That the punishment of apostates is certain is evident from the word of God Himself, who has declared that He will judge the enemies of His people, (Deut. xxxii. 35, 36)—And God, who lives for ever, can punish for ever..... 28

As a further inducement to them to continue in the faith, he reminds them of the sufferings and persecutions they had overcome, when they were first enlightened by the Gospel—From the remembrance of which the Apostle admonishes them not to renounce their faith in Christ, but to have continued patience, that they may patiently suffer for the faith here, that they may receive the promise of eternal life hereafter—

INDEX.

	PAGE
Further to encourage them to perseverance, the Apostle reminds them, in the words of Habakkuk, (chap. ii. 3,) of the faithfulness of God in performing His promises of deliverance, and that the just shall be preserved by their faith—But those who through fear draw back from their faith in God expose themselves to eternal perdition	23
CHAPTER XI.	
As a further inducement to the Hebrews to persevere in the faith and patience of the Gospel, the Apostle reminds them of the wonderful effects of justifying faith, exemplified in the lives of their ancestors—He describes faith as “giving present subsistence to future things hoped for;” on the promises of God and a clear demonstration to the mind of the reality of those revealed truths which have been, and which are to come—By this spiritual faculty their ancestors obtained from God an honourable testimony—At the beginning, the formation of the material universe from no pre-existent matter was the subject of faith, (Gen. i. 1)—In every dispensation of God there has been but one appointed means of salvation—This is instanced in the Adamic covenant; in the faith of Abel, who, by his accepted sacrifice, declares to this day the necessity of an atonement for reconciliation with God; in the translation of Enoch, which teaches that without a faith in the invisible God, and a correspondent life, it is not possible to please Him—Noah, having faith in the revelation imparted to him by God, when there were no signs of the flood, prepared the ark, and, as the second common progenitor of man, became heir to this justification by faith, and his temporal deliverance typified the eternal redemption of all his spiritual children	29
Abraham, with whom God more particularly entered into covenant, had implicit faith in the promises of God, when he left his own country, by the direction of God, in search of a land he had never seen nor heard	29

INDEX.

	PAGE
of—He dwelt in tabernacles in the land of promise, showing that he and his heirs had no fixed habitation on earth—By faith in the promises of God, Sarah became a mother, contrary to the common course of nature, by the supernatural birth of Isaac—Abraham, Sarah, Isaac, and Jacob continued steadfast in the belief of the promises which they did not see fulfilled, believing that God would give them the numerous promised seed and the heavenly rest of Canaan, not Chaldea, which they had left, and might have returned to; but in faith they sought for a heavenly inheritance and spiritual blessings, (Acts vii. 2, 5)—They desired no earthly country; therefore God has assumed the title of their God, (the God of the Hebrews,) and has prepared for them the heavenly city they sought—By faith Abraham laid Isaac upon the altar, though he had no other son to inherit the promises, concluding that God would fulfil them by raising him from the dead, from whence he received him as a type of the resurrection of the only-begotten Son of God—By this great exercise of his faith and piety he was made the pattern of all believers, fully illustrating the doctrine of justification by faith, and testifying that the patriarchs believed in the immortality of the soul, and the resurrection of the body, and that they rested not on temporal promises.....	31
The appointed heirs of the Abrahamic covenant expressed the same strong faith in the promises of God —By faith in the Divine impulse, Isaac foretold to his two sons the blessings which were to be bestowed upon them and their posterity—By faith his son Jacob blessed the sons of Joseph, (Gen. xlviii. 16)—Worshippers of God in prospect of admission to the heavenly Canaan, (Gen. xlvi. 31, and xlvi. 30)—In the full persuasion that God would give Canaan to Abraham and to his seed, Joseph, when ending his life, commanded that his bones might be carried with them from Egypt, that the promises might be fulfilled to him	

INDEX.

	PAGE
after his death, (Gen. i. 25, and Exod. xiii. 19)—Moses was saved by the faith of his parents in the promises of God, who, judging from his appearance, or, as some suppose, from a revelation, concealed him without fear of the king's commandment—By faith in the promises of God, Moses himself, as the type of the Great Deliverer, renounced all worldly distinctions, preferring to suffer with the anointed people of God, as he looked for a higher reward in heaven—By faith he carried the Israelites out of Egypt, fearing God, who was invisible, rather than the wrath of Pharaoh, which was present to him—By faith he sprinkled the blood of the paschal lamb, (Exod. xii.,) and by the same principle the Israelites passed through the Red Sea—By faith and obedience to the command of God, the walls of Jericho miraculously fell down—Rahab, by faith in God, on account of the miracles he had wrought, (Joshua ii. 10,) risked her life for the protection of the spies, and perished not with the unbelievers at Jericho	33
The Apostle, having shown the nature and efficacy of faith by many illustrious examples from the Adamic and Patriarchal dispensations, now proves that the same active principle of faith directed, in all their great exploits, the judges, heroes, prophets, and kings of the Mosaic dispensation—These all suffered and triumphed over the contempt and persecution of the world, supported by a firm and lively faith in things not seen, and in expectation of the promised glories of a future state—But they had not yet received the heavenly rest and that glorious reward promised to Abraham and to his seed, God having provided a better revelation, and a better means of faith, which made perfect all that had preceded, at the end of which all the spiritual children of Abraham, from the beginning to the completion of the Divine economy, may be collected into one Church, and be admitted together, after the resurrection, to the full perfection of the Gospel blessings, (Rev. vi. 11)—The Apost	33

INDEX.

tle, in application of these arguments, exhorts them to imitate the faith and obedience of their eminent ancestors, who will bear testimony for or against them, looking from worldly to spiritual things, to Jesus, who is the Author, and, by His own sufferings, the most perfect example of truth, enduring the cross for the glory and happiness of man's redemption..... 34

CHAPTER XII.

Further to encourage them, under persecutions and trials, to faith and patience, the Apostle calls upon them to give particular attention to the greater sufferings of Christ, and reminds them of the exhortation of the Word of God, (Prov. iii. 11, 12,) that chastisements are tokens of the Divine favour, proving that God considers them beloved sons, and not as bastards, who are disregarded and neglected—Their earthly parents corrected them for faults, and were reverenced under penalty of death, (Deut. xxi. 18-21;) how much more important to be subject to the Father of Spirits, that they may live for ever!—These chastened them, during the few days of this life, after their own will and convenience; but God chastens all for their advantage, that they may be made holy, and disciplined to righteousness, the peaceful fruit of God's chastisement—From these considerations, he exhorts those who have been thus benefited by affliction, not to be discomfited, and driven away from Christ, (Isa. xxxv. 3,) but to make every possible exertion under their temptations and afflictions, removing every obstacle that impedes their own and others' treading in the Christian path, that those who have been already alarmed by forsaking it may not be totally prevented from proceeding on the road to Zion, but be rather healed and restored from their falls and weaknesses 35

The Apostle exhorts them to cultivate peace, as far as possible, with all men, and Christian holiness of heart and life, carefully observing lest any among them show a disposition to apostatize from the Gospel, lest

INDEX.

	PAGE
any poisonous plant spring up and corrupt many, or any fornicator or profane person, who should abuse the liberty of the Gospel, such as Esau, who bartered his high blessings and privileges of the first-born (Gen. xxv. 32-34; Exod. xix. 22; Deut. xxi. 17) for present and sensual gratifications—The Apostle further insinuates that, as Esau found no change or repentance in his father's mind (Gen. xxvii. 33) when he afterwards sought the blessing and dominion over his brethren, (Gen. xxvii. 37,) with tears, so, if they despise their heavenly birthrights by renouncing the Gospel, there would be no way left of regaining them	37
The Apostle shows the superiority of the birthrights of the spiritual children of Abraham to those of his natural progeny, and therefore the greater sin of rejecting them, by contrasting the dispensation of the law with that of the Gospel—Abraham's spiritual children, by faith in the Gospel, are not called to receive the law, which was to prepare them for the earthly Canaan, to a mount capable of being touched, which burned with fire, and with those appalling signals of God's presence, (Exod. xix.,) typical of His consuming anger against sinners, and the obscurity of the law; but they are called to receive the mild and gracious dispensation of grace, from Mount Sion, (Acts i. 4,) which shall prepare them for worshipping in the Sion of the Christian Church, (Isa. lx.,) which is the City of the living God, of a heavenly, not of a worldly, nature, including the whole family of heaven and earth, from the beginning to the end of time.....	37
The Apostle, from the superiority of the Gospel dispensation, entreats them not to refuse the Mediator of this better covenant; for, if their forefathers were destroyed in the wilderness for disobedience to Moses, who spake on the part of God to them on earth, their condemnation will be proportionably greater who turn away from God, who speaks to them from heaven by His Son in the Gospel—At the giving of the law	37

INDEX.

	PAGE
His voice shook the earth, the power of heathen idolatry, (Exod. xix. 18;) but now, in the New Dispensation, according to the prediction of the prophet, (Haggai ii. 6,) not only the idolatrous worship, but the Mosaic economy, was also to be shaken, which signifies the removal and change of those things constituted for a time, to make way for that better dispensation which cannot be changed or shaken, which is to remain to the end of the world—From the unchangeable nature of the Gospel, (Dan. vii. 18,) which, being the last dispensation of God, cannot be moved, St. Paul exhorts them to hold fast this heavenly gift, that they may serve God in the way that pleases Him; for under the Gospel, as under the law, God is a consuming fire to those who apostatize and are disobedient to His will and commands.....	38
CHAPTER XIII.	
The Apostle exhorts the Hebrews to brotherly love, to acts of charity and mercy, receiving into their houses strangers or travellers, after the example of Abraham and Lot. (Gen. xviii. 3, xix. 2;) to have compassion for the sufferings of others, as those who are liable to the same evils, and to purity of conduct, from the fear of God's judgments—He admonishes them not to covet what Providence has given to another, but to be content with those things which are given to themselves; for God Himself has promised to protect and provide for them, (Joshua i. 5; 1 Chron. xxviii. 20)—Christians may with greater confidence apply this promise to themselves, and trust, with David, in poverty and affliction, on the omnipotence of God, (Psalm cxviii. 6; lxx.).....	39
The Apostle, to convince them that the promises of God never fail, desires them to remember the examples of the deceased teachers who presided over them, and to imitate their faith, considering the wonderful support they received at the end of their lives, when they suffered a violent death, in testimony of Jesus	

INDEX.

	PAGE
Christ, who is for ever unchangeable—On this account they are warned not to be carried away with various and unapostolical doctrines; to have their hearts established in the efficacy of the sacrifice and death of Christ, for the pardon of sin, and not of the Levitical sacrifices of animals, appointed for meat, which cannot avail—Those who eat of the sacrifices of the peace-offerings and of the law, trusting through them to be reconciled to God, (Levit. xvii. 11-15,) have no right to eat of the sacrifice of the Christian altar; for, according to their own law, they are not to eat of any part of the animal whose blood had been offered as an atonement for sin; for the flesh of that animal was to be burned without the camp, (Lev. xvi. 27)—Christ, of whom this was the type, opened the heaven of heavens to man, by the sprinkling of his own blood, (chap. xii. 24,) and offered His flesh as a living sacrifice without the gate of the city—He exhorts them so to follow Christ, making a living sacrifice of the flesh, renouncing this world, which is not their continuing city, and offering to God, through Him, the only acceptable sacrifice of praise and thankfulness, with acts of charity and mercy to man for Christ's sake.....	40
The Apostle desires them to obey their lawful pastors and teachers, who are appointed to direct and govern them in spiritual things, and to give an account of their conduct to God—He desires their prayers also for himself, that he may be restored to them the sooner—That, though they may not approve his doctrines, he has delivered them faithfully, ever anxious to fulfil the duties of his apostleship—He solemnly prays that God, who brought back Jesus Christ from the dead through the blood of His unchangeable covenant, may make them perfect in every good work, through the influences of the Holy Spirit, given to them by Jesus Christ, to whom the glory of man's salvation is to be for ever ascribed.....	41

INDEX.

	PAGE
The Apostle, in conclusion, beseeches the Hebrews not to be so prejudiced against him as to prevent their receiving the brief instructions he has given them— He mentions his desire of visiting them with Timothy —His salutation and benediction	41

INDEX TO JAMES.

CHAPTER I.

	PAGE
James addresses the Twelve Tribes, particularly the Jewish Christians, in their state of dispersion, wishing them all health and prosperity—He exhorts them to joyful patience under trials; to ask wisdom of God in faith, and with an unwavering mind—The poor is encouraged to rejoice in his sufferings; for by them his Christian character, by faith, is exalted: but the rich man, to be ashamed of the emptiness of those things in which he delights.....	3, 4
He exhorts to constancy under temptations—He condemns that impious notion, which some of the unbelieving Jews and their Judaizing teachers held, as a vindication of their grossest action, that God tempts men to sin; for God, who is all holiness, is incapable of being seduced by evil, neither can He thus tempt any man—Men are drawn to sin by their own lusts, which bring forth death—God is the Source and Giver of every good.....	4, 5
To reprove the converted Jews, who were emulous of becoming teachers, and who were intemperate in their religious zeal, the Apostle exhorts those who are begotten of God in the Gospel of His Son, to be anxious and diligent to hear its doctrines as laid down by the Apostles, and slow to speak concerning the truth, waiting till they understand it; to receive the word of God with meekness and reduce it to practice—Pure religion consists in good works and spiritual principles.....	6

CHAPTER II.

The Apostle censures and condemns undue respect of persons in their religious assemblies, which is con-

INDEX.

	PAGE
trary to the law of love—It is then shown that the wilful transgression of one command violates the whole law of God.....	6
To show the Jews the absurdity of relying on the knowledge or the profession of the Gospel without performing its precepts, as taught by some of their teachers, he asks what advantage it is to a man to say he hath faith and not works, or no Christian practice. An empty profession of faith is as ineffectual for justification as good wishes without good works are for the relieving of the wants of the destitute—The devils believe in God, but not to their justification; for this conviction only increases their torment: they believe and tremble—But wouldst thou be convinced, the Apostle demands, that faith which has no influence on a man's actions is dead, utterly incapable of obtaining justification, ask thyself if our father Abraham was not justified by his works, when he offered Isaac on the altar: his faith co-operated with his works; and by his works, in obedience to the commands of God, his faith was manifested, and made perfect—By works, therefore, proceeding from faith, a man is justified, and not by faith only without works; for there can be no more a true and saving faith without good works than there can be a living human body without the soul.....	8

CHAPTER III.

St. James again cautions the Christian Jews not to undertake the office of teacher, of which they were very desirous, (1 Tim. i. 7,) before they were fully qualified, knowing that as teachers they would receive the greater condemnation; for in many things they offend all—If a man offend not in word, by false doctrine or bitter railing, the same is a man well instructed in the Gospel, and is able also to bridle in the whole body, as it is more difficult to govern our tongues than to avoid offending in our actions —The Apostle contrasts in a most beautiful manner

INDEX.

	PAGE
the nature and effects of earthly and heavenly wisdom.....	9
CHAPTER IV.	
The Apostle condemns and censures those who indulge their lusts and passions; the proud, who are exhorted to repentance and submission to God—All censoriousness and detraction are condemned, and exhortations are given to immediate and constant dependence upon God, enforced by considerations of the shortness and uncertainty of the present life	11
The Apostle next reprobates them for placing too much dependence on their worldly schemes and projects, and on the continuance of their life, without taking into consideration its frailty and uncertainty; acting as if all events were at their disposal—The folly of such conduct shown from the evanescent and fleeting nature of human life—He who knows his duty and does not perform it, to him his sin is aggravated.....	13
CHAPTER V.	
The Apostle, having reminded the Jews of the uncertainty of this life, and of their precarious success in worldly pursuits, more particularly addresses himself to the unbelieving part of the nation, who were extremely addicted to covetousness, and to the amassing of wealth, and represents to them, with the spirit and energy of a prophet, the dreadful desolations and calamities that were coming upon them, and shows the folly of trusting in those things which they must so soon lose—When the awful judgments of God, pronounced against their nation, shall be poured out, they will be plundered of their ill-gotten wealth—The cry of the labourers they have defrauded (Deut. xxiv. 14; Lev. xix. 13) has ascended into heaven, requiring vengeance from the Deity—They have lived in the full indulgence of all their sensual appetites; they have pampered their hearts, as beasts are fed for a day of slaughter; they have condemned and killed the Just One: and God has not as yet resisted them.....	13

INDEX.

PAGE

From the consideration that the unbelieving Jews had not as yet received the punishment which must necessarily follow on their unparalleled crimes, the Jewish Christians, who are persecuted by them, are exhorted, in imitation of their blessed Master, to await with patience the coming of the Lord, who will execute judgment on their nation and provide the means of their deliverance—He desires them not to groan or to pray for vengeance against their persecutors, lest they also be condemned with them; for Christ alone has the power of judging, and is about to execute it on the disobedient—Further to encourage them in faith and patience, St. James calls upon them to take the prophets, who had spoken to their fathers by the authority of God, for their example of suffering affliction, and patience—He solemnly cautions them against swearing; lest they fall into condemnation.... 14

Under all the circumstances of life, St. James recommends a correspondent feeling of devotion, gives directions concerning visiting the sick, assuring them of the efficacy of prayer, and concludes with an encouraging exhortation to attempt the conversion of sinners and the recovery of their offending brethren 15

INDEX TO I. PETER.

CHAPTER I.

PAGE

The Apostle's address and benediction to the Jews and Gentiles, who were elected according to the foreknowledge of God, revealed by the prophets, to become, through the influences of the Holy Spirit, obedient to the Gospel, whereby they are made partakers of all the blessings which proceed from the atoning blood of Christ.....	3
The Apostle blesses God for the spiritual birth of Jews and Gentiles to a hope of life after death, through the resurrection of Jesus Christ, that they might partake of an inheritance not to be destroyed—In the hope of this salvation they should greatly rejoice, though grieved with various afflictions, which are necessary for the proving of their faith, the trial of which was more profitable than that of gold, as it procures for them everlasting glory and praise at the coming of Jesus Christ, in whom, though not seen, they greatly rejoice as a Saviour, knowing that they shall receive from Him the reward of their faith, the salvation of their souls; which salvation the prophets predicted, diligently searching to ascertain the period of time and people referred to by the Spirit of God, which testified beforehand of the sufferings of Christ, and the glories and blessings which should attend them—To whom also the Holy Spirit revealed that it was not to themselves, but to a people of a future time, that they ministered the things now declared to the world by the Apostles, who were endowed for that purpose by the same Holy Spirit, which mysteries the angels, as well as men, desire to contemplate.....	3, 5
The Apostle calls upon them, from the consideration of the	

INDEX.

FAGB

blessings obtained by the sufferings of Christ, to take courage under all their trials, supported to the end of their lives by the hope of eternal life promised to them at the revelation of Christ, avoiding the lusts practised by them in their unconverted state, and imitating the holiness of God, who has called them to be His children, as it is written by Moses, (Lev. xix. 2; 1 Pet. v. 10, ii. 21, and iii. 9) — And as every man will be judged according to his individual works, without distinction of persons, they are admonished to pass the time of their sojourning on earth in religious fear, and so much the more, as they were delivered from the hereditary superstitions and traditions, or initiated rites of worship, they had received from their fathers, by the blood of Christ, as of a sin-offering, without blemish, appointed in the Divine purpose before the foundation of the world, and typified by the legal sacrifice, but made manifest, in the last or the Gospel dispensation, to the Gentiles also, who, through faith in the Divine mercy displayed in this sacrifice of Christ, believe in God, who raised Him from the dead and exalted Him to celestial glory, that, their faith being established in the fulfilment of God's promises, their hope of eternal glory through Christ might be in God..... 5

The Apostle exhorts those who have their hearts purified from fleshly lusts by believing in Christ Jesus, to love one another, not in deceitful forms and expressions, but with a pure heart, unmixed with carnal passions, as brethren born again, not by virtue of any descent from human parents, but by a divine and heavenly principle, the doctrine of the living God, which remains for ever 6

CHAPTER II.

The Apostle exhorts them to lay aside all the evil dispositions of their former nature, and, as infants born again by Divine grace, earnestly to desire the unadulterated milk of the Gospel, that their regenerated na-

INDEX.

	PAGE
ture may be nourished to maturity, seeing they have already tasted the goodness and excellency of the Lord in their second or spiritual birth, (Ps. xxxiv. 8,) to whom coming, by faith, as to a living Foundation-stone, they are built upon Him, partaking of His life, so as to make a spiritual temple, forming a company of priests, (Exod. xix. 6; Rev. i. 6,) appointed to offer sacrifices of prayer and praise through Christ, according to Isaiah, (xxviii. 16,) who has declared that in Sion a chief corner-stone should be laid, chosen and honourable, for the foundation of the New Temple of God, uniting the two sides of the building, both Jews and Gentiles, in one Church, (Eph. ii. 21)—Those who believe belong to this building; but to the disobedient it is written, (Psalm cxviii. 22,) that this rejected Foundation-stone is become the head of the corner of God's New Temple, and a stone of stumbling to those who believe not in Christ, against which they shall fall, and be broken, as predicted by Isaiah, (viii. 14, 15)—The Apostle describes the high privileges of Christians by the titles formerly given to the Jewish Church, to all who were taken into covenant with God.....	5
The Apostle, in allusion to the Israelites of old, (Heb. xi. 13,) calls on them, as strangers and pilgrims, (which they literally were in Asia, Pontus, &c.,) having no inheritance on earth, to seek for a heavenly country, to abstain from carnal lusts, which bring into captivity or destroy the soul, living in such a manner that the calumnies of their enemies may be confuted by their good works—To submit to every human constitution of government for the Lord's sake, that they may put to silence the ignorance of those foolish men who asserted that their religion made them averse from subjection to kings and magistrates—As the chosen people of God, the Jews boasted of being free-men, governed by their own laws; in reference to which the Apostle calls upon them to be governed in-	6

INDEX.

	PAGE
wardly by the laws of their religion, but not to use their liberty as a covering for rebellion, as the Jews did, but as the servants of God.....	8
The Apostle exhorts servants to obey their masters with submission and reverence, even the severe and perverse, not suffering their obedience to depend upon the characters of those they serve—To suffer for well-doing, after the example of Christ, who suffered for them that they might follow in His footsteps—In whom was no sin, (Isa. liii. 6,) who bore the punishment due to sin, that He might deliver man from its power	9
CHAPTER III.	
St. Peter proceeds by enforcing on them the higher relative duties—He enjoins Christian wives to submit to their husbands, although they were heathens, that they may gain them over by their holy conduct to the love and practices of the Gospel—To secure their husbands' affection, let them not confine their adorning to their outward persons only, but rather to the inward or hidden soul, after the example of Sara, who acknowledged her subjection to Abraham, by calling him lord, whose daughters they are as long as they act consistently with their Christian character—Christian husbands are commanded to conduct themselves towards their wives as becomes those who have been instructed in the duties of the Christian religion	10
The Apostle, in conclusion, exhorts all, married or unmarried, to Christian unity, compassion, and love, returning evil and reproaches with blessings; acting always according to the dictates of their conscience, that those who falsely speak against them as evildoers may be put to shame by their good behaviour in Christ—If the will of God appoint them sufferings, it is better to suffer for doing well than for doing evil.....	11
The Apostle, in a kind of digression, that their sufferings might not be regarded as a token of God's dis-	

INDEX.

pleasure, encourages them with a consideration of the sufferings of Christ, who, though perfectly righteous, suffered for the sins of others, that He might bring man to God—He was put to death in his human nature, but was made alive again by the Spirit of God; by which Spirit, giving spiritual power to Noah, he preached to those spirits which were now shut up or reserved, as it were, in prison under the Divine justice, to receive the punishment due to their sins—The long-suffering of God delayed one hundred and twenty years, to see if they would repent and be saved, while the ark was preparing, (Gen. vi. 3,) when the family of Noah, who believed, was saved by water, which was a figure of the salvation of the family of Christ, in the ark of the Church, by the waters of baptism, by which they are admitted into a new state of being, and saved from the grave, through the resurrection of Jesus Christ; who having gone into heaven, angels and every denomination of beings, both in heaven and earth, are subjected to Him, that He may bestow salvation on all who believe in Him 12

CHAPTER IV.

Christ having suffered a painful death in the flesh for man, the Apostle calls upon them to crucify also the flesh; for they who have mortified the flesh have ceased, or are dead to sin, living the remainder of their lives not according to its lusts, but agreeably to the will of God—For too much of their past life has been passed in the shameful abominations and vices to which the Gentiles were addicted, who are now astonished, and calumniate them for not continuing in the same profusion of riot, forgetting that they are accountable to Him who will judge both the righteous and the wicked—For which cause the Gospel was preached to the Gentiles, who were dead in trespasses and sins, that those who believe might be judged or condemned by men who are governed by the flesh, although they live according to the will of God in the spirit..... 12

INDEX.

PAGE

The Apostle comforts them with the assurance that the power of their bitter persecutors would soon be destroyed, in the approaching destruction of the Jewish people and polity, and admonishes them, that they may be saved from it, to watchfulness against all impurity, and to prayer; having fervent love, which leads to bearing or blotting out the faults of each other; and in this time of persecution to be hospitable one to another, not regarding the inconvenience, every man ministering according to the gifts of providence and grace which he may have received from the Lord—If any discourse on God's word, let him do so according to the oracles of God—If any minister to the necessities of the poor, let him do so as of the means which God has bestowed on him, giving God the glory through Jesus Christ..... 13

The Apostle cautions the Christians not to be surprised at the calamities and persecutions coming upon them, which were intended as the trials of their faith; but rather to rejoice, as by them they are made partakers of the sufferings of Christ, that they may be glorified with Him—They are happy who are reproached for being Christians; for the Divine Spirit which rested on Jesus rests also on them: by their persecutors Christ is blasphemed, but by their sufferings He is honoured—On which account he admonishes them not to suffer for any crime of their own, (mentioning those to which the unbelieving Jews were addicted,) which brings neither glory nor reward—But if any suffer for being a Christian, let him not be ashamed, however ignominious the punishment, but let him rather glorify the Lord, who also suffered for being holy—The time has now come for the punishment of the Jews as a nation, which is to begin at the house of God, (John xvi. 2; Matt. xxiii. 35; Ezek. ix. 6;) and, if it begin first with the believing Jews, what fearful destruction will come upon those who obey not the Gospel!—And, if Christians shall with extreme diffi-

INDEX.

	PAGE
<i> tulity escape from the judgment of God on Jerusalem, how shall the ungodly and sinners hope for deliver- ance?—The Apostle enjoins Gentiles as well as Jews, who suffer for righteousness' sake, to commit their lives to God, as to a faithful Creator, who will regard them as His creatures and children, giving them eter- nal life if they continue in well-doing.....</i>	14
CHAPTER V.	
<i>The Apostle exhorts the elders, as one who was an eye- witness of the sufferings of Christ, (in the garden, at His apprehension, and in the high priest's hall,) and a beholder and partaker of the glory of the Transfigu- ration, faithfully to feed the flock of Christ, discharg- ing the office of overseers, in these times of persecu- tion, not by reason of importunity, but willingly; not for the sake of a maintenance, but with an active de- sire to promote the glory of God; not lording it over the flocks, which are the heritage of God, but being to them ensamples of humility and every Christian grace—And when the Chief Shepherd shall appear, to whom the flocks belong, they who have discharged their duties shall receive from Him a crown of glory</i>	15
<i>The Apostle commands these who hold inferior offices in the Church to submit to the elders, and then calls on them all, indiscriminately, to be subject, or to strive and serve each other in the relative situation in which they stand; to be clothed, guarded, and pro- tected by humility—As God opposes Himself to the proud, they should humble themselves, and patiently submit to His dispensations under every danger and affliction, casting all their anxiety on God, who inter- ests Himself for them, (Ps. lv. 22,) being anxious only for the government of their passions, temperate, and always watchful over themselves, because their spi- ritual adversary is going about in this time of their trials and calamities, seeking whom he may swallow down, hoping to make them apostatize; whom they must stand against, steadfast in the faith of the Son</i>	15

INDEX.

of God, knowing that it is the portion of Christ's disci- ples to suffer persecution from men and devils—The Apostle prays to God to strengthen and to make them perfect in the faith of Christ.....	15
The Apostle informs them that he sends this Epistle by Silvanus, (the same as Silas, Acts xv. 40, and xvi. 19) —He writes to them, as he considers, briefly, testifying to them that it is the genuine Gospel of Christ which has been preached—He desires them to salute each other in testimony of their Christian love, and con- cludes with his Apostolical benediction.....	16

INDEX TO II. PETER.

CHAPTER I.

The Apostle's address and benediction—He is commissioned an Apostle to both Jews and Gentiles, by Jesus Christ, who has endowed the Apostles with Divine power by the gifts of the Holy Spirit, to enable them to bring men to a godly life, which is obtained through the knowledge of Christ Jesus, (John xvii. 3,) who has called them to the glory of being His Apostles, and infused into them strengthening energy and courage for that purpose, committing to them all the glorious promises of the Gospel, that man might become again a partaker of the holy and immortal nature, having escaped the corruption of the world through lust—To join to their faith true fortitude and resolution of mind under persecution, with increasing knowledge of the doctrines of Christ; and to knowledge, moderation in all earthly enjoyments, patience under afflictions, and piety towards God: and to piety, love of their Christian brethren; and to the love of the brethren, love to all men, not excepting their enemies—if these things abound in them, they will be neither inactive nor unfruitful in good works—but he who is deficient in good works and active Christian graces, is wilfully blind, shutting his eyes against the light, forgetting that he was purged from his old sins—Seeing that this is the case with many, they are exhorted more earnestly to labour, to make sure their calling and election by the Gospel, to be the sons of God and His church, by doing good works through faith; which things if they practise. God will support them by His grace, and minister to

INDEX.

	PAGE
them an honourable and triumphant entrance into His everlasting kingdom.....	2
As the practice of Christian virtues through faith is the only way by which they can enter into Christ's kingdom, St. Peter declares that he thinks it suitable to his Apostleship, as long as he is in the body, to remind them of those truths, in which they are already established, and to stir them up to the practice of them; and, knowing that his death is soon to take place, (John xxi. 18, 19,) he endeavours, by thus writing to them, to enable them to have these things, after his going out of the body, always in their remembrance—For they did not publish cunningly-devised fables, after the manner of the heathen, concerning the appearance of their gods on earth in the human form, when they made known to them the power and appearance of Jesus Christ; whose majesty he himself, with James and John, witnessed in the Holy Mount, when God, from His magnificent glory, declared Him to be His Son; which Voice, and the Transfiguration of His person, confirmed the prophecies of the Old Testament concerning Christ, to which they are to pay attention, as the light that guided mankind, during their state of spiritual ignorance, till the day of the Gospel should dawn, and the morning-star of righteousness arise in their souls—Knowing that no prophecy is of private impulse or invention; for prophecy was not brought of old, to the mind of those that uttered it, by the will of man, but holy men of God declared the purposes of His will as they were borne on or inspired by the Holy Ghost.....	4

CHAPTER II.

The Apostle foretells that, as there were false prophets among the Jews, who perverted many, denying God, who had redeemed them from the bondage of Egypt, so there shall be false teachers in the Christian Church, who will covertly introduce their heresies of destruction, denying the Lord who had bought them

INDEX.

	PAGE
from the bondage of sin and death with His blood, (Exod. xv. 16; Deut. xxxii. 6,) bringing on themselves destruction—They will be followed by many, who, by their vicious lives, will cause the Gospel to be blasphemed, making a merchandise of souls, whose punishment, denounced from the beginning against sin, lingers not, but will soon overtake them—For God spared not the angels who sinned, but cast them down to hell, confining them, till the day of judgment, in a place of wretchedness and darkness, from which they could not escape; and spared not the old world, nor the cities of Sodom and Gomorrah, but made them an example of the punishment to be inflicted on the ungodly at the last day—From the miraculous deliverance of Noah and Lot, the Apostle proves that God would as surely deliver from trials and dangers those who trust in Him, and are His faithful servants, as He would destroy with an everlasting destruction the false teachers and the disobedient.....	6
The Apostle describes the character of the false teachers, who, like brute beasts, following the instinct of their animal nature, made to be taken and destroyed on account of their destructiveness, blaspheming what they do not understand, shall perish in their own corrupt doctrines and practices—They make an open display of their vices; they are guilty of sensuality at their love-feasts; they beguile souls not established in the faith, with the idea that the Lord's Supper was instituted to promote carnal love; and are expert in all the arts of seduction and fraud, following in the way of Balaam, who (Numb. xxxi. 16; Rev. ii. 14) acted contrary to his knowledge and conscience, that he might obtain the promised hire of unrighteousness.....	7
The Apostle compares the false teachers to wells without water, to clouds which promise rain, but, ending in a tempest, destroy instead of fulfilling the expec-	

INDEX.

tations of man, who, by permitting all kinds of lasciviousness, allure those to become their disciples who had separated themselves from the heathens—They promised the liberty of gratifying their lusts without restraint, while their own conduct proved them the slaves of corruption, for he who is overcome by his lusts is by them enslaved—To those who have been converted by the knowledge of the Gospel from the idolatry and lasciviousness of the heathen world, and are again entangled with them, their latter pollutions will be more fatal than the first; for they have sinned against greater spiritual light and privileges 8

CHAPTER III.

The Apostle shows that his design in writing his two Epistles was to remind them of the predictions of the ancient prophets, (Dan. xii. 2,) and of the doctrines and instructions of the Apostles founded on them, knowing that the prophets foretold the appearance of false teachers who should deny the coming of Christ to judge the world, (Jer. xvii. 15; Ezek. xii. 22-27; Jude 14, 15; Dan. xii. 2,) wilfully ignorant that the firmament, or atmosphere, and the earth, were formed by the word of God out of water; by means of which, owing to the wickedness of man, it had been already destroyed—That the present earth and its atmosphere, which exist by the same means, are liable to the same destruction, from the same cause; but they are treasured up, and preserved from a deluge of water, that they may be consumed by a deluge of fire at the day of retribution and judgment..... 9

The Apostle exhorts the Christian brethren not to be deceived by the scoffers, who inferred from God's delay that He wanted the power or the inclination to fulfil His promises, but to remember that no finite duration bears any proportion to the eternity of God; that no period of time can change his purposes, (Ps. xc. 4;) that the coming of the Lord is not delayed for the reasons assigned by these teachers, but from His

INDEX.

	PAGE
long-suffering and unwillingness that any should perish—The day of the Lord, however delayed, will surely and suddenly come, and will break in upon men as a thief in the night, (Matt. xxiv. 43,) when the whole atmosphere, with its vapours, shall pass away by the application of fire, with tremendous noise and explosions, and, the elements of which they are composed being ignited and separated, the whole material fabric, with all its works of nature and art, shall be utterly burned—Seeing that all earthly things shall be dissolved, they have the most powerful incentives to holiness of life and piety towards God; earnestly desiring, instead of fearing, the coming of the day of God, when this mundane system shall be melted; for they, according to the promise God made to Abraham and to his spiritual seed, (Rom. iv. 13-16; Isa. lxv. 17-23, and lxvi. 22,) are to look for new heavens and a new earth, (Rev. xx. 11, and xxi. 1,) the endless abode of blessed spirits.....	10
As all Christians are promised the inheritance of the everlasting Canaan, the new heavens and the new earth, (Luke xx. 35,) the Apostle admonishes them earnestly to endeavour to be found of Christ, the Judge of quick and dead, holy, innocent, and useful in their lives, and at peace with Him—They are to consider the delay of His coming as a proof of His design that all men should be saved, as Paul, by divine inspiration, has written to them, (Eph. ii. 3-5; Coloss. i. 21; 1 Thess. iii. 13, iv. 14-18; 2 Thess. i. 7-10; Titus ii. 13)—Resurrection of the dead, (1 Cor. xv. 22; Phil. iii. 20, 21)—Burning of the earth, (2 Thess. i. 8)—Heavenly country, abode of the righteous, (1 Thess. iv. 17; Heb. iv. 9, and xii. 14, 18, 24)—General Judgment, (Rom. xiv. 10)—Among which things some are difficult of comprehension to man, which the unlearned and unestablished in the faith distort, with other portions of Scripture, to their own destruction, corrupting the morals of men—But they, having been forewarned by	

INDEX.

	PAGES
the Apostles and prophets of these erroneous doc- trines, are to be on their guard against them, daily increasing in the knowledge of the doctrines of Jesus Christ, and as rendering glory to Him now and to the day of eternity.....	11

INDEX TO I. JOHN.

CHAPTER I.

PAGE

The Apostle begins by asserting, in opposition to the false teachers, that Jesus Christ, who was from eternity, had, as man, a real body; in proof of which he declares they had heard Him speak, they had looked on Him and handled Him after His resurrection, and were convinced by the testimony of their senses of the identity of his person—The Fountain of Life, the Son, or Word of God, was made manifest in the flesh to all, and was seen by the Apostles, who bear witness of the eternal life possessed by Him with the Father, which was made known to them at His baptism and transfiguration—The Apostles declare the miracles and doctrines they had seen and heard; that all who believe their testimony may enter with them into communion with God and Christ; which union with the Divine Nature should make their joy complete.....

3

To confute the doctrines of those who perverted the grace of God to licentiousness, St. John declares that God is perfect light, therefore perfect knowledge and unspotted holiness, without the least imperfection or ignorance—Those, therefore, who profess to have a communication with God, and lead a sinful life, act as contrary to His holy nature as darkness is to light—Those who walk after the light received from Him, who is essentially and perfectly pure and holy, have communion with God, and the atoning blood of Christ will cleanse them from sin—Those who say they have no sin, and therefore have no need of a Saviour, have no knowledge of their own hearts, or of

INDEX.

PAGE

the great truth of the Gospel, the fall and recovery of man—But those who, from a deep sense of guilt, confess their sins to God, who is faithful to His promises of mercy (Ps. xxxii. 5; Proverbs xxviii. 13) and just to His own perfections, Christ having made an atonement to the Divine justice, will have their sins forgiven and their hearts cleansed by the sanctifying influences of the Holy Spirit—Those who assert that they have not sinned make God a liar, and can have no knowledge of His word, which has declared, throughout Revelation, that all mankind are in a degenerate state, under guilt and condemnation..... 3

CHAPTER II.

The Apostle, as their spiritual father, addresses himself to the newly-converted, showing that the mercies of God in redemption, by the blood of Christ, should prevent instead of encourage them to sin, (Ps. cxxx. 4)—Those who sin from infirmity have an Advocate abiding with the Father, who is the sacrifice of atonement for the sins of all believers, both Jews and Gentiles—The only sure mark of a true faith and true knowledge of God is the keeping of His commandments; for he who asserts he has a knowledge of God, (as the Gnostics did,) and indulges in sin, is a liar, and acts contrary to the truth; but those who observe His doctrines, in them the design of the love of God in the death of Christ is made perfect, and they know they have communion with Him by the influence of His Spirit in their hearts and lives; for he that professes to be united to Christ, through His Spirit, ought to walk or behave as Christ did while He was on earth..... 4

St. John, in exhorting them to holiness and obedience to Christ, writes no new commandment, but what was inculcated by the law of nature, and by the Mosaic Dispensation, (Deut. xviii. 15)—On the other hand, it may be called a new commandment, as being renewed and enforced by higher motives and obli-

INDEX.

	PAGE
gations, for the typical representations of the Mosaic Dispensation were now past, and the light of truth is shining, pointing out their signification and accomplishment—He who hates his brother has no fellowship with God; but, like the Jews who hated the Gentiles, he is in darkness and ignorance, whatever are his pretensions—But he that loves his brother gives evidence that he lives in Christ; and, being in the light, he can see his way, and is preserved from stumbling or giving offense, (John xi. 9)—But he that walketh in darkness is in the greatest danger of falling, to his own destruction, not knowing whither he goeth—He writes to the infants, or those newly born into the family of their heavenly Father, because their sins are forgiven for Christ's sake; to those who had been of the longest standing in the Christian faith, because they had attained to the greatest knowledge of the doctrines and manner of the life of Christ, who was from eternity; to those who are in the vigour of their spiritual life, because they had overcome the Wicked One; to those who had not made much progress, because they were adopted sons, and had received the Holy Spirit—He cautions the whole household of God, in their different gradations, not to love the world or earthly things, which are incompatible with the love of God and man; for all its gratifications, magnificence, and honours neither come from nor lead to God, but are excited by the things of the world, which passes away with its followers; but they who do the will of God, mortifying their worldly lusts, shall live for ever.....	5
The Apostle assures his converts that the end of the Apostolic age had come—He reminds them of Christ's prediction, (Matt. vii. 15, and xxiv. 11, 12, 24, 25,) which was now accomplished in their false teachers, who went out from the Christian Church, having, to serve their own purpose, joined themselves to it—He	

INDEX.

	PAGE
writes to them not because they are ignorant of the truths of the incarnation of the Word and the necessity of a holy life, but because they know it, and can testify that every opposite doctrine must be false—Who then is a liar or false prophet, predicted by our Saviour, but he who denies Jesus, who came in the flesh, to be the Christ, the Messiah of God?—He is Anti-christ who denies that God is the Father of the Lord Jesus Christ, and who denies the divine and human nature of the Son—He who denies Jesus to be the Son of God hath no regard to the Father, who has declared Him to be so at His baptism and transfiguration; but he who acknowledges Him is accepted of the Father also—He exhorts them to continue in the doctrines they had received concerning Christ from the Apostles, and they shall be in fellowship with the Son and the Father, and be made partakers of God's promise of eternal life through the Son—He has written these things concerning those who would attempt to seduce them, to caution them against these impostors, although they had received the Holy Ghost, and needed not to be taught how to judge between the true and false doctrines, for the Spirit had fully instructed them in the truth, in which they must abide, and be united to Christ through the same Spirit, if they would have confidence before Him at His coming—For, as they know that God is perfectly righteous, those only who practise righteousness are born or generated by His Holy Spirit and become His children.....	6

CHAPTER III.

The Apostle calls upon them to contemplate the wonderful love of God, in adopting those who persevere in righteousness for His children, whom the world does not acknowledge, because it did not acknowledge Christ—It is not yet manifest how glorious the children of God will be; but it is known that when Christ shall appear to judge the world they

INDEX.

	PAGE
shall be like Him in body and mind, and be admitted to the knowledge and enjoyment of His glory and perfections—All who have this hope will endeavour to imitate His holiness— But those who persevere in sin shall be certainly punished, because sin is a violation of the law of God; for the Son of God was manifested in the flesh to redeem mankind from its power and punishment—As He was free from sin Himself, He would not obtain, as the false teachers had insinuated, the liberty of sinning for others—Those who are in fellowship with Christ, therefore, abstain from sin; but those who continue in sin have no knowledge of Him—He exhorts them not to be deceived in this matter, for those who work righteousness are, in their limited nature and capacity, righteous; as God is righteous according to the infinitude of His nature—He that persists in sin is a child of the Devil, who introduced sin into the world; for which end the Son of God was manifested in the flesh, that He might dissolve, or destroy, the works of the Devil, and restore mankind to holiness and the favour of God.....	6
The Apostle contrasts the conduct of the children of God with that of the children of the Devil, and shows that the former are distinguished by their righteousness and brotherly love, which was the command given by God from the very beginning—They are not to act as those begotten of the Wicked One, as Cain did, who killed his brother because his works were righteous; nor are they to wonder, after such an example, if they should be hated and persecuted by the world—But this to Christians is of no consequence, for they are assured that they have passed from a state of death to a state of life, because they love their brethren; but he that loves not his brother remains still in a state of spiritual death, unconverted and unregenerated—He who hates his brother has the same malice and evil principle in him which was in Cain, and, were he not restrained by human laws,	

INDEX.

	PAGE
would be a murderer like him—No man who cherishes such feelings can have the Divine life dwelling within him—The great love of God was made known by His Son laying down His life for mankind; and Christians should be willing, from love to God, to sacrifice their lives for the benefit of mankind—But instead of doing this, if those who have the good things of the present world refuse to impart a portion of them to a brother in need, it is not possible that they can have the love of God abiding in them.....	9
The Apostle exhorts them not to be content with an acknowledgment of these great doctrines, nor with empty professions of love; but to prove their conviction of their truth by their actions—Love to God and man is the surest test which Christians have of the truth of their religion, and this proof will assure them their hearts are right in His sight—If their conscience condemn them as being deficient in brotherly love and charity, God, who is greater than their heart and sees all its secrets, will condemn them in a much greater degree; but, if their conscience condemn them not, they have confidence towards God, and they know that whatsoever they ask they shall receive, as far as is consistent with their own good; because they keep His commandments, and do the things which they consider pleasing in his sight—And this is God's great and new commandment, that they should believe in His Son Jesus Christ and be enabled, through His Holy Spirit, to love one another, as Christ by His own example has given them commandment—Those who keep God's commandments live in communion with the Father and the Son, through His Spirit; and they know that God dwells within them by the testimony of His Spirit and its influence on their hearts and lives. (Compare John xiv. 23)	10
CHAPTER IV.	
St. John exhorts them not to believe every teacher who professes to be divinely inspired, but to make trial of	

INDEX.

	PAGE
them, because many false teachers have gone out into the world—Those who have the Divine Spirit are known by maintaining that Jesus is the Christ come in the flesh, (1 Cor. xii. 3)—Every teacher who denies that Jesus Christ had come in the flesh is not from God, but is of the Antichrist, or deceivers, foretold, (Matt. xxiv. 24)—But they, under the influence of the Divine Spirit, have overcome the doctrines of these impostors, for greater is the Spirit of God which is in them than the spirit of the Evil One which is in the world—These seek only the things of this world, governed by the carnal principle, and worldly men hear them; but the Apostles are of God, influenced by the spiritual principle, and those who have spiritual discernment receive their doctrine; and by their lives and doctrines the true and false teachers may be known	11
The Apostle, in condemnation perhaps of those who insisted on the sufficiency of speculative knowledge, exhorts them to the practice of mutual love, which proceeds from the Spirit of God; for every one who is governed by this Divine principle of love is born of God, spiritually regenerated, and made a partaker of His nature—He that loves not has no knowledge of the divine nature of God, which is essentially love—The infinite love of God was made manifest by the incarnation of His Only-Begotten Son, who died for mankind and became the propitiation for their sins that they might live through Him—No man hath seen God, because He cannot be an object of sense; but, if they love one another, God dwells in them by His Spirit, and His love is made perfect in them, and by this evidence of His Spirit they are assured that God dwells in them—The Apostles, having seen Jesus Christ made manifest in the flesh, and what He did for the salvation of man, bear witness that the Father sent the Son in the flesh to be the Saviour of the world—Whosoever shall acknowledge the reality of	

INDEX.

PAGE

Christ's incarnation and divinity, (which many denied,) God dwells with him through the Spirit, and he in God—They have witnessed the great love of God to mankind in sending His Son to die in the flesh—God is love, and he who dwells in love to God and man is full of God, for God is the essence of love; and love is made perfect by God uniting man to Himself by His Holy Spirit; which union gives him confidence in the day of judgment, and removes all his fears—He that feareth hath not received that fulness of love to God and man which proceeds from God and is the abiding witness of the Spirit, renewing the image of God in man—The love of man to God proceeds from God's love shown to them—He, therefore, who asserts that he loves God, and hates his brother, whose excellencies and good qualities he has seen and therefore will be disposed to love, cannot love God, whose perfections cannot be seen—God has also commanded that they should give a proof of their love to Him by their love to mankind..... 12

CHAPTER V.

The Apostle, after having declared that all who believe that Jesus is the Christ are born of God by the influence of His Spirit, asserts that those who love God, their spiritual Father, must necessarily love His children—The best criterion they have of judging of their own faith, is to find whether their love to the children of God proceeds from a right principle, from love to God and obedience to His commandments; which are not burdensome to those who love God—Those who are spiritually regenerated are able, by a true faith in the Son of God, to overcome all the temptations of the world—This is that Jesus who was proved in human form to be the promised Messiah, by water at His baptism, by a Voice from heaven, and the visible descent of the Holy Spirit; and not by water only, but by blood, by the sacrifice of His humanity, when the same Spirit bore witness to His divinity, and the

INDEX.

	PAGE
accomplishment of all prophecy, by His resurrection; and the Spirit cannot deceive—There are Three that bear record in heaven: the Father, by accepting the atonement of His Son; the Word, who presents His crucified body before the throne of God; the Holy Ghost, by whom the Word was conceived and made Flesh: and these three are one, as to the unity of their design, and the divinity of their nature—And there are three that bear witness on earth: the Holy Spirit, by His miraculous and sanctifying influences, and by the written word; the water of baptism, by which mankind are admitted into the family of God, the Visible Church, and receive a new and spiritual birth; and the blood of Christ, which is represented in the Eucharist, and shows forth the sacrifice of His humanity, by which the new and eternal life is obtained: and these three are constantly witnessing on earth the efficacy of Christ's death, His humanity and deity—if the testimony of human evidence is received, (Deut. xvii. 6,) the testimony of God is greater; for he who has faith in God shall have the witness of the Spirit within himself, regenerating his whole nature; but he who believeth not maketh Him a liar; refusing to believe the testimony God has given in His prophecies, and wonderful interpositions, to attest the divinity of Christ—The testimony witnessed by the Three in heaven and the three on earth is, that God will give to man eternal life through His Son—He that conforms himself to the image of Christ, making a sacrifice of flesh, (blood,) hath the heavenly life begun in him; and he that does not conform himself to His image has no reason to expect the eternal life obtained through Christ.....	13
St. John writes these things to them, that they may ascertain whether they have the witness of the Spirit within themselves by the regeneration it produces, and that they may continue in the faith of the Son of God—And this is the great privilege of their faith:	

INDEX.

that, if they pray for any thing which is consistent with the revealed will of God, God will hear them and grant their petitions—If any man see his brother afflicted for a sin of infirmity or ignorance, he shall pray to God for his pardon and restoration—But there is a sin unto death: the sin of apostasy from Christianity, or a total and wilful rejection of it, which it is useless to pray for; for such offenders renounce the only condition of salvation—Every unrighteous action is sin, being a violation of the Law of God, and merits temporal death; but those sins which are not presumptuous and wilful should be interceded for, and, on repentance, a pardon may be hoped for—Those who are regenerated by the Holy Spirit do not continue in sin, being preserved by Divine grace from the assaults of the Devil, so that they are not enslaved by him—Christians are assured by the influences of the Spirit that they are born of God; but the world (unregenerate and wicked men) are still lying wounded and slain under the dominion of the Wicked One—But Christians know that the Son of God came in the flesh, and hath given them a spiritual understanding, that they may have the knowledge of the true God, and be united to Him through Jesus Christ, who partakes of the proper Deity of His Father; and to those who are united to Him through His Spirit, He imparts eternal life—On this account he exhorts them, as beloved children, to keep themselves from apostasy, or any false worship, and from every thing that would alienate their affections and worship from the true God, who can preserve them to eternal life..... 15

INDEX TO II. JOHN.

	PAGE
The Salutation.....	3
The Apostle mentions his joy at finding some of the children of the Elect Lady conducting themselves according to the pure doctrines of the Gospel—He exhorts her to Christian love, not as unto a command never before delivered, but to a command which was given from the very beginning, and which the Apostles constantly preached—The great proof of love to God is obedience and conformity to His commands; and this is the great commandment, that they should believe in Him whom God hath sent, (John vi. 29)—These doctrines were preached to them from the beginning, that they might have proper motives and principles for their love and obedience—It is now particularly necessary to remind them of these, because many deceivers are gone out into the world, who deny that Jesus Christ had come in the flesh, regarding His death and sufferings as appearances, and not as realities—Every teacher who teaches such doctrines is the False Prophet, and the Antichrist, foretold by Jesus Christ, (1 John ii. 18)—He therefore beseeches the Elect Lady and her children not to be deceived by them—Whoever transgresses by teaching other doctrines than those taught by Christ and His Apostles hath no communion with God as their Father—But he that continues in these doctrines hath communion with God as his Father, and the Son of God as his Saviour—Any teacher who holds not the doctrine that Christ came and suffered in the flesh for man is not to be received into the house, nor saluta-	3

INDEX.

	PAGE
tions of good success offered to him—For he that treats such as a Christian brother, by giving him protection and encouragement, accredits his ministry, and becomes a partaker of the mischief he may commit	4

INDEX TO III. JOHN.

The aged Apostle to Gaius, the beloved of all who knew him, who is beloved also of the Apostle, according to the truth—He prays that his temporal prosperity and health may be in proportion to his virtues and spiritual attainments, that he may long live a blessing to the Church—His great joy when he was informed of his continuing in the true doctrines of the Gospel—He has acted toward the brethren and strangers agreeably to the true faith; and they have borne testimony before the Church to his Christian love and benevolence, whom he will do well to assist a second time in a manner worthy of God, from the Divine principle of love which his Spirit imparts—For it was for the sake of Christ, and preaching His Gospel to the Gentiles, that the brethren went out, receiving nothing for their labours, that they might not have their success diminished by a suspicion of mercenary motives—Those who remain at home should entertain and receive into their houses the labourers who leave their homes and make distant journeys for the sake of the Gospel, that by contributions they may assist and encourage them, and so become joint labourers with them—He had written a letter to this effect to the Church of which Gaius was a member; but Diotrephes, who had assumed an arrogant pre-eminence, denied his apostolical authority, and probably suppressed the letter—The Apostle threatens to punish him signally for his

INDEX.

deeds, as they impeded and injured the cause of truth and Christianity—He calumniated the Apostles, refused to obey their injunctions, and cast out of the Church those who did so, relieving the necessities of the brethren—He exhorts them not to follow the example of Diotrephes, but to imitate that which is good, knowing that such are begotten of God—He recommends the example of Demetrius, who, on the contrary, is praised by all men for his Christian graces and virtues, by the Gospel itself, and by the Apostle, whose testimony they are assured is true and impartial—He excuses himself for not writing more fully on these matters, but intends soon to see Gaius—His benediction and salutation.....	TAUR
	4

INDEX TO JUDE.

The Apostle addresses his Epistle to all who are called
and preserved and consecrated to God through faith
in Jesus Christ—His benediction..... 3

The Apostle, having heard of the pernicious doctrines
of the false teachers, exhorts Christians strenuously
to contend for the faith which had been delivered to
the Apostles and Prophets by Jesus Christ through
the Spirit—For some ungodly men had crept into the
Church, who taught that the goodness of God was so
great, that men might sin with impunity, if they pos-
sessed faith, denying both the Father and Son,
(1 John ii. 22)—Whose condemnation was foretold by
the Divine Law from the very beginning—To confute
these dangerous doctrines, the Apostle reminds them
of the punishment inflicted even on the chosen peo-
ple of God for their sins, (compare Numb. xiv. 23
with Heb. iii. 18, 19;) of that reserved for the angels,
who, discontented with their station, attempted to
advance themselves, leaving their assigned habita-
tions; and of the utter and eternal destruction of
Sodom and Gomorrah—He shows that these false
teachers and their followers, by the same sins of un-
belief, disobedience, and licentiousness, will bring
upon themselves the same punishment—These bla-
pheme, or revile, all established authority; although
Michael, the archangel, so much greater than they,
did not bring a railing accusation even against the
Devil, but left him to the judgment of God—They
revile laws and magistrates, not knowing their use
and origin; are governed as brute beasts by instinct,

INDEX.

	PAGE
destroying themselves by the indulgence of their animal propensities—They have followed after the example of Cain, destroying the souls of their brethren; of Balaam, by corrupting the word of God for gain; of Korah and his party, by opposing the Apostles and ministers of Christ, as they did Moses and Aaron, and they shall as surely perish as Korah and his associates did.....	6

INDEX TO REVELATION.

CHAPTER I.

	PAGE
All mankind are commanded to study the Apocalypse.....	3
St. John salutes the Churches, and asserts the Deity of their Saviour, who should come to judge the world.....	3
St. John relates the appearance of Christ to him in the Isle of Patmos, and his prophetic commission.....	4

CHAPTER II.

Address to the Church at Ephesus, and to all Churches which are beginning to apostatize.....	6
Address to the Church of Smyrna, and to all Churches under persecution and affliction.....	6
Address to the Church of Pergamos, and to all Churches which, by relaxing their discipline, have admitted erroneous teachers.....	7
Address to the Church at Thyatira, and to all Churches which retain the profession of the true faith, and abound in many respects in good works, yet still permit immorality and idolatry to continue among them.....	8

CHAPTER III.

Address to the Church of Sardis, and to all Churches which permit their zeal and faithfulness to decline ...	10
Address to the Church at Philadelphia, and to all Churches which act with zeal and fidelity, according to their opportunities and power.....	11
Address to the Church at Laodicea, and to all Churches which are wealthy, proud, and lukewarm.....	12

INDEX.

	PAGE
CHAPTER IV.	
The visions of St. John begin with a representation of the whole creation uniting in the worship of Jesus Christ, the God of Christianity.....	13
CHAPTER V.	
St. John sees in his vision a book with seven seals, containing the future history of the Church of God, which no human being was able to open.....	15
The Son of God, represented under the figure of a lamb in the act of being sacrificed, opens the book, to explain to the Church the history of its providential government to the end of time—The whole creation renew their praise and homage to the sacrificed Lamb of God.....	15
CHAPTER VI.	
The First Seal is opened—The vision which follows announces the general conquest of the Gospel over Jews and Gentiles.....	17
The Second Seal is opened—The savage persecutions and total dispersion of the Jews, under Trajan and Adrian, are announced.....	17
The Third Seal is opened—The peace and plenty of the reign of the Septiminian family are announced, A.D. 193 to A.D. 235.....	18
The Fourth Seal is opened—The cruel wars, the famines, persecutions, and pestilences, which prevailed in the reigns of Maximin, Decius, and Valerian, are announced, A.D. 255 to A.D. 271.....	18
The Fifth Seal is opened—The last heathen persecution of Christianity, and the apprehensions of the Christians, are announced, A.D. 286 to A.D. 304.....	18
The Sixth Seal is opened—The convulsions of the Roman Empire are represented at the final overthrow of paganism, and the triumphant establishment of the Christian Church in its place—In this part of the vision also is pointed out the eternal happiness of the early martyrs, and the praise which they render to	18

INDEX.

	PAGE
God and the Lamb, A.D. 323. This is inclusive of Chap. VII.....	19
CHAPTER VIII.	
The Seventh Seal is opened—Seven Angels, with the Seven Trumpets, appear in heaven—The grateful prayers of the Christians who are now at rest, and the acceptance of their prayers, are announced, with the approaching desolation of the Empire by the Bar- barians.....	22
A new era of the overthrow of the Roman power, which had hitherto depressed the Man of Sin, now commences with the sounding of the seven trumpets—The First Trumpet sounds—The prodigies which ensue pre- figure the invasion of the Roman Empire by the bar- barous nations of the North, A.D. 323 to A.D. 412.....	23
The Second Trumpet sounds—The Vandals and Alani under Genseric destroy the political power of the Western Roman Empire, A.D. 395 to A.D. 455.....	23
The Third Trumpet sounds—The deposition of August- ulus, the last Roman Emperor of the West, or the apostasy or corruption of ambitious churchmen, or the prevalence of the opinions of Augustine, which more than any others have embittered the waters of life and destroyed Christian union, may be here pre- figured, A.D. 455 to A.D. 476.....	24
The Fourth Trumpet sounds—The wars in Italy be- tween the conquerors of Rome, the generals of Justi- nian, and the Goths, and the establishment of the Exarchate of Ravenna, which annihilated all the re- maining authority of Rome, are now predicted to A.D. 606.....	24
Another memorable period in the history of mankind is now ushered in—The general corruption among Christians, and the political weakness of the Empire, prepare the way for the Two Great Apostasies, which should continue for the space of twelve hundred and sixty years, and rise together in the Eastern and Western Empires, A.D. 606.....	24

INDEX.

	PAGE
CHAPTER IX.	
The rise, progress, and eventual overthrow of the two synchronical Apostasies of the two great enemies of the peace, knowledge, and happiness of mankind, Popery and Mohammedanism, are described by the two first woe-trumpets, and by the third woe-trumpet, as far as the sixth vial, which was poured out under the latter—The Fifth Trumpet, or first woe-trumpet, is sounded—The fall of a star, the corruptions of the Eastern Church, introduces the apostasy of Mohammed and the Saracens, who conquer the erroneous Christians one hundred and fifty years, A.D. 606 to A.D. 762.....	24
The Sixth Trumpet sounds after a long interval—The four sultanies of the Mohammedan power, whose capitals were Bagdad, Damascus, Aleppo, and Iconium, begin to leave their territories near the Euphrates, and attack the Christians, their first victory being gained in 1281—They destroy the Greek Empire, for which they had been prepared, 1453—Their last acquisition of territory was made in 1672.....	26
CHAPTER X.	
The history of the Eastern Empire having been predicted, the prophecy proceeds to the history of the Western Empire during the same period of twelve hundred and sixty years—This portion of the prophecy is given to St. John by another Angel, as a separate book, to distinguish it from the events predicted by the two woe-trumpets.....	27
CHAPTER XI.	
The Little Book, containing the prophetic history of the Western Church, is divided into five portions—The First Portion represents the separation between nominal and spiritual Christians, the contempt and general neglect and hatred of the Scriptures and their right interpreters, under the description of Two Witnesses prophesying in sackcloth, when they will be	

INDEX.

	PAGE
killed, and rise again, and triumph over those who rejoiced at their death—This will take place before the sounding of the Seventh Trumpet—This portion of the Apocalypse is very obscure: it may be that it is a general introduction to the contents of the little book, A.D. 606 to A.D. 1866.....	22
CHAPTER XI. 15-18.	
The Seventh Trumpet sounds—The rejoicing of the universal Church at the anticipated triumph of the Witnesses, at the end of the twelve hundred and sixty years.....	31
CHAPTER XI. 19, and CHAPTER XII.	
The Second Division of the little book—Under the figures of a woman bringing forth with pain a Man-Child, and being driven by a Dragon with seven heads and ten horns into the wilderness, is prophesied the persecution of the Church of Christ, which brings forth true and faithful Christians, by the evil Spirit which first introduced evil into this world—This contest continues also for twelve hundred and sixty years, from 606 to 1866.....	32-35
CHAPTER XIII. 1-10.	
The Third Division of the little book, in which the agent of the evil Spirit, which persecuted the true Church of God twelve hundred and sixty years, is described by characteristics exclusively applicable to the power of Rome	35
CHAPTER XIII. 11, to the end.	
The Fourth Division of the little book, in which is represented the spiritual dominion of the Church of Rome, supported and sanctioned by the secular powers of Europe during twelve hundred and sixty years	35
CHAPTER XIV. 1-13.	
The Fifth Division of the little book contains a representation of the depressed condition of the spiritual	

INDEX.

	PAGE
Church of God during the twelve hundred and sixty years—The Reformation by Luther, the present efforts of Protestants to enlighten mankind, and a future still more successful opposition to Popery, are probably predicted under the representation of three Angels appealing to mankind.....	37
CHAPTER XIV. 14, to the end, and XV. 1-4.	
The contents of the little book having been related, the prophet proceeds to the sounding of the third woe-trumpet, when the Seven Vials are to be poured out, or the seven thunders to sound, which the Angel forbade St. John to write (Rev. x. 4) till he had revealed the predictions of the little book—It was declared (chap. x. 7) that the mystery of God should be completed in the days of the voice of the Seventh Angel —The terrible events which shall precede the establishment of the kingdom of Christ, at the end of the twelve hundred and sixty years, are related under the emblems of the vintage and the harvest of the wrath of God; and the triumph of the Church of God, after the completion of His judgments, is anticipated	40
CHAPTER XV. 5, to the end, and XVI. 1.	
The Seventh woe-trumpet, which was described, in the first part of the vision concerning the twelve hundred and sixty years, as sounding after the completion of the progress of the Mohammedan powers, (which finally ceased in 1698, Rev. xi. 15-19,) and which closed the prophetic history of the Eastern Empire, till the time of the overthrow of that religion, now sounds; and Seven Angels are represented as preparing the vials of God's wrath, to punish the earth, the Mohammedan, Papal, and Infidel powers, before the day of universal Christianity begins, A.D. 1698 to A.D. 1860	41
CHAPTER XVI. 2.	
The First Vial is poured out, and the harvest of the wrath of God begins—Some severe calamity, between the completion of the progress of Mohammedanism	

INDEX.

	PAGE
and the approaching end of the twelve hundred and sixty years, is predicted—We consider the pouring out of this vial to be predictive of the French Revolution; that event being the most terrible calamity which has hitherto happened to the votaries of the Papal religion, which in its effects is still agitating the whole civilized world—The sore, which is predicted as afflicting the Papacy, may be Infidelity, A.D. 1789 to A.D. 1791.....	42
CHAPTER XVI. 3.	
The Second Vial is poured out—The sea becomes blood—This figure may describe the sanguinary wars and massacres which then afflicted the world, A.D. 1791 to A.D. 1794.....	42
CHAPTER XVI. 4-7.	
The Third Vial is poured out—The rivers and fountains become blood—By these emblems may be denoted the pollutions of Infidelity on the sources of knowledge, and the devastations of the lesser states of Europe during the revolutionary wars, A.D. 1794 to A.D. 1801..	43
CHAPTER XVI. 8-9.	
The Fourth Vial is poured out—The world is represented as scorched with the heat of the sun—As this is the well-known emblem of sovereignty, the empire of Napoleon may be represented, A.D. 1801 to A.D. 1814	43
CHAPTER XVI. 10-11.	
The Fifth Vial is poured out—The votaries of the Papacy are represented in a distressed and agonized condition—We are now living under this vial—Possibly by this emblem may be intended the hatred of Papal Rome to that increasing and irresistible progress of knowledge which demonstrates the absurdities and errors of the Papal religion without producing reformation and repentance	43
CHAPTER XVI. 12-16.	
The Sixth Vial is poured out—By this time the end of the twelve hundred and sixty years approaches	

INDEX.

	PAGE
—The emblems under this vial represent the nearer, though still gradual, downfall of the Turkish Empire, the preparation for the restoration of the Jews, and the commencement of the great confederacy of the antichristian powers against the Church of Christ in Palestine, under the influence of evil principles or false religions.....	44
CHAPTER XVI. 17, to the end.	
The Seventh Vial is poured out—The twelve hundred and sixty years are now past—The vintage of the wrath of God, long predicted by the ancient prophets, now begins—Great convulsions, long wars, over the earth—The decision of the long contest between good and evil now arrives—The union of the false religions of the Papacy and Infidelity against the remnant of the Church, against the Jews who assemble for their long-promised restoration, and against the great maritime nation, probably England, till the battle of Armageddon, in Palestine, now takes place—It is probable that many years may be included under this vial.....	44
CHAPTER XVII.	
After the general annunciation of these great events, the Prophet is shown the history and state of the Papacy before its final overthrow.....	45
CHAPTER XVIII.	
The downfall of the Papacy and Irreligion is described at length.....	48
CHAPTER XIX. 1-10.	
Rejoicing of the spiritual Church over the downfall of its idolatrous and persecuting enemies.....	52
CHAPTER XIX. 11, to the end.	
Probable visible manifestation of the Son of God at the final overthrow of evil, as He had appeared to the Patriarchs and to the Apostles after his resurrection, and the commencement of a new dispensation, and the triumph of a spiritual Church.....	53

INDEX.

CHAPTER XX. 1-6.

	PAGE
After the long convulsions, and wars, and revolutions, which attended the overthrow of evil, a long millennial period of repose commences, which is represented by the binding down of Satan—As the spirits of many arose with Christ at His resurrection, the spirits of the martyrs and of the faithful Church are said to live again with Christ during His visible manifes- tation at this period, A.D. 2000 to A.D. 3000.....	55

CHAPTER XX. 7, to the end.

Towards the end of the millennial dispensation the spirit of evil begins to revive, but its further progress is stopped by the general resurrection, and the final judgment of mankind	56
-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----

CHAPTER XXI. 1-4.

Description of the future eternal happiness, when death, and evil, and grief, shall exist no more among man- kind	57
-------------------------------------------------------------------------------------------------------------------------------	----

CHAPTER XXI. 5-8.

Christ declares the certainty and truth of this represen- tation, and invites all men to partake of this happi- ness.....	58
---------------------------------------------------------------------------------------------------------------------------------	----

CHAPTER XXI. 9, to the end, and XXII. 1-9.

The spiritual happiness of the heavenly Church, which has been collected from among all mankind, is further represented under the emblems of a New Jerusalem, and another Paradise; the well-known types of the heavenly state under the two former dispensations ...	59
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----

CHAPTER XXII. 10-15.

Christ declares that the prophecies of the Revelation are not to be sealed up, as they are intended for the know- ledge and improvement of the whole human race.....	62
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----

CHAPTER XXII. 16-19, and former part of ver. 20.

Christ now makes His last appeal by the Spirit of pro- phecy to the world, by again declaring both His Di-	
---------------------------------------------------------------------------------------------------------------	--

INDEX.

	PAGE
vinity and humanity, inviting all mankind into the Christian Church, commanding them to make the Scriptures their guide, and announcing His future advent.....	63
CHAPTER XXII. last part of ver. 20, and 21.	
St. John concludes the Apocalypse with an ardent aspiration for the coming of Christ, and a prayer for a blessing on the Churches	64

THE END.

STEREOTYPED BY L. JOHNSON & CO.
PHILADELPHIA.

